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Volume 50 Number 7

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CLARENCE A. BARBOUR MAURICE LEVY W. DOUGLAS MACKENZIE

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JULY + 1931

Next to Attending: .

the Northfield Conferences the best thing is to get reports of the leading addresses in this magazine.

Among Northfield speakers whose addresses will appear during the coming 12 months are —

JOHN R. MOTT
GEORGE A. BUTTRICK
RAYMOND CALKINS
CHARLES R. ERDMAN
WILLIAM FOULKES
HERBERT W. GATES
JOHN A. HUTTON
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He Hath Said—James Moffatt;
Finding A Way, or Making One—Kenneth B. Welles;
The Need of A Changed Life—James Reid;
Now Abideth—Howard Partington;
George Matheson's Great Hymn—A. T. Robertson;
And Other Addresses.

Current Thought

A DOSE OF POISON can do its work only once, but a bad book can go on poisoning people's minds for any length of time.—John Murray.

A KANSAS EDITOR says that one man in his town liked Go-to-church Sunday so well that he can hardly wait for it to come again next year.

A BOY who visited the Cathedral of St. John the Divine in New York City wrote home enthusiastically:

"This cathedral has a much bigger knave in it than St. Peter's."

THE PROPHET IS USEFUL only so long as he is stoned as a public annoyance, calling us to repentance, disturbing our comfortable reluctance, breaking our respectable idols, shattering our sacred convictions.—George Bernard Shaw.

THE MOST FATAL RESULT from any line of action is no result. That is what is wrong with the church today. It ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others. Every member, for example, should give more money to his church (where there are no dues,) than he gives for membership in all his clubs put together.

Then men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives.—William Lyon Phelps.

A WHILE AGO DEAN INGE gave a young lady of his acquaintance a bad quarter of an hour, albeit unwittingly. On her wedding day he sent her a telegram which, as received, tersely ran: "John 4. 18."

On looking up the text she was horrified to read:

"For thou hast had five husbands, and he whom thou now hast is not thy husband."

After they had restored the young woman to consciousness inquiry was made at the telegraph office, and it was found that the operator had omitted the letter or numeral indicating the first epistle. I John 4. 18, reads:

"There is no fear in love, but perfect love casteth out fear."

DISGUISED IN RAGGED CLOTHES, a cigar box for coins suspended from his neck, Jacques Gordon, formerly of the Chicago Symphony Orchestra and now leader of the Gordon String Quartette, placed his violin under his chin, took his stand on a street corner in a select Boston residential district, and played with his utmost skill. Persons who had been eager to attend a concert in which he starred a few evenings before passed by, uninterested. A small girl dropped three pennies into the cigar box. Then the player moved to Scollay Square, in the slums of the same city, and in exactly five minutes collected $1.24.

"Is there a moral here", asks Rev. Dale DeWitt, "for those whom we call 'cultured'? Do they really know, and how much fellow-feeling have they?"

FOR GENERATIONS the Sunday school has been a cornerstone in the foundation of American character building. There is no substitute for it that I can see. On the other hand, there is a greater need for the Sunday school than ever before.

We have developed so much more power for achievement, for doing the world's work and enjoying the pleasures that have come with the marvels of this industrial and mechanical age, that as a nation we face the danger of living by and through our sensations. We need more than ever before the background of character, of measurement of the really worthwhile values of life, that the Sunday school has given us. It should be continued, developed, strengthened, in every possible way.—Arthur Capper, United States Senator from Kansas.

A Physicist on Prayer

You and your cat are in the same room, but living in two different worlds. To the cat you are a supernatural being able to do what it cannot. It wants to leave the room, and it appeals to you to release it. It cannot understand your language, but you understand its language: you open the door and let it out. The cat has said its prayers to you, and

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MINISTER'S WEEK-DAY CHALLENGE
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Religious ideas are often couched in terms which mean everything to the theological student but very little to bankers, housewives, and others who make up the average congregation. Here is a series of graphic sermons in the argot of the professions, in the language of the people. **$1.50**

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you have answered them, and there has been no violation of any law, simply a use of power quite natural to you but impossible to the cat.—Sir Oliver Lodge.

Do Schools Foster Divorces?

The charge was made recently by Dr. Frederick G. Bonser of Teachers College, Columbia University, New York City, in a bulletin issued at the university that high schools and colleges, through preoccupation with cultural subjects and "snobbish neglect of home economics," are fostering discontent in the home and causing a rise in the divorce rate. Dr. Bonser says that one of the problems and duties of the Home Economics course is to exalt the home and marriage and children by portraying the finest and best in family life, thus giving to youth a sane and undistorted conception of marriage.

He thinks that faculty advisers and deans of girls are among the worst offenders in encouraging dissatisfaction with marriage. He says:

"It is not surprising that adolescent girls often regard marriage as either a misfortune to be avoided or perhaps a temporary lark to be terminated by separation or divorce whenever the relationship becomes tiresome, inconvenient, or irritating.

"The number of divorces and broken homes given daily publicity contributes to the view. Most of the motion pictures that treat of married life portray difficulties, infidelities, uncompromising incompatibilities and tragedies. Stock forms of jokes, crude humor and cynical wit dwell upon its irritations and embarrassments.

"By simply facing the facts girls and boys may be helped to see that it is a partnership in which there must be mutual adjustment. If marriage is entered into seriously it is for a splendid and enduring purpose. It is only by sharing in the common purpose of making a home, in problems requiring mutual concessions, mutual disappointments and mutual sacrifices that appreciation and deep affection can tide them over the adjustments of the unfolding years."

The Massachusetts chapter of the Women's Christian Temperance Union recently issued a new rhyme for use in temperance education It reads:

"There is a little drink shop
That everyone may close,
And that's the little drink shop
Just underneath his nose!"

July, 1931

Record of Christian Work

A. P. FITT, Editor

Vol. 50 — No. 7

UNITED THEOLOGICAL SEMINARY LIBRARY

HOME AND FOREIGN MISSIONS NUMBER

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The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

Subscription Price: $2.00 a year; Canada, $2.25; elsewhere, $2.40. Single copies, 20c. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of address: In sending notice of change of address, please give both old and new addresses.

Publication, Editorial and business office: 5 Moody Street, East Northfield, Massachusetts.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Copyright, 1931, by Record of Christian Work Co. Entered as second class matter February 2, 1931, at the post office at East Northfield, Massachusetts, with additional entry at Concord, New Hampshire, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

Published by RECORD OF CHRISTIAN WORK COMPANY, INC.,
East Northfield, Massachusetts
ELLIOTT SPEER, *President*
A. G. MOODY, *Treasurer*
S. E. WALKER, *Secretary*
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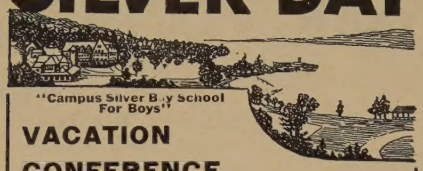

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Northfield Conferences, 1931

Young Women	June 23–July 1
Home Missions	July 6–13
Foreign Missions	July 13–21
Religious Education	July 22–31
Christian Workers	August 1–17
Christian Endeavor	August 17–24

Full information from A. G. Moody, secretary, East Northfield, Mass.

TWO NEW FEATURES will be introduced into the Northfield Christian Workers Conference this August in the matter of music. Mr. Homer Rodeheaver will conduct a daily session or conference on leadership in Christian music. In many a church musical gifts are latent that might prove invaluable if only wisely directed. With Mr. Rodeheaver's extended experience in the ministry of song it is hoped that many churches will avail themselves of this opportunity to send some of their young people to take advantage of his helpful suggestions.

The musical features of the conference will be further expanded by a class under Mr. Paul Beckwith in the qualifications for the accompanist. Here, again, are many who are musically gifted, who may greatly increase their effective service in the church by simple but important considerations in accompanying a soloist or choruses.

Dr. Charles Ernest Scott, of the American Presbyterian Mission at Tsinanfu, North China, will give the latest missionary information about that land on Missionary Day, August 11, when other missionaries will also be heard.

MINISTERS AND CHURCH WORKERS will be interested in the announcement of speakers for the 37th annual Winona Lake (Ind.) Bible Conference, August 14–23. W. E. Biederwolf, director, W. A. Sunday, Paul Rader, J. C. Massee, Charles R. Erdman, G. Campbell Morgan, Grace Saxe, Robert E. Speer, Milford H. Lyon, and Homer Rodeheaver are among the leaders now announced. A schedule of meetings runs from 7 a.m. to 10 p.m. daily.

SILVER BAY ON LAKE GEORGE, N. Y., established as a conference ground for ministers 30 years ago, is now open to professional people and their families belonging to no organized group who are seeking a vacation which combines every variety of outdoor sport with contacts with leaders in world affairs who will conduct round table discussions on present day topics. There are 1600 acres at Silver Bay, and a mile of waterfront, where for two weeks, August 1–14, all the facilities for boating, fishing, mountain climbing, tennis, baseball and other games may be enjoyed.

Dr. Joseph R. Sizoo of Washington, D. C., Colonel A. W. W. Woodcock of the Prohibition Bureau, Rev. J. Ernest James of London, Mrs. Franklin D. Roosevelt, wife of the governor, Bishop Ernest M. Stires, Captain Richmond Robins, Dr. Fletcher S. Brockman, Gifford Gordon of Australia, author of "Hold Fast, America," are among speakers expected.

Round Table discussions will be on "The Romance and Tragedy of the Machine Age," "America's Battle—Capitalism vs. Communism," "Law Observance—in High Places and Low," "Russia-China-India," "Christianity and Atheism at Grips," "Saving the World from Narcotics," "Intellectual Riches, and the Needle's Eye," "Marriage and the Home."

With Our Correspondents

If I could have but one magazine it would be the RECORD!—New Jersey.

Dear Mr. Fitt:

Your magazine is one of the three or four papers coming to our address that we consider indispensable. It helps us in our efforts to live true Christian lives, which is the best that can be said of any publication.—Connecticut.

Dear Sir:

As a subscriber of about 20 years I feel you will allow me to express myself in saying how much I prefer the old size of the RECORD rather than the present size. It was so much easier to handle, and more readable.—Long Island.

Dear Sir:

Though taking the RECORD since 1904 I feel that I better have it discontinued.

Since you changed the size of it it does not appeal to me. In the former size it was so easy to file for future reference. It is not a convenient form to do this now, so I wish it stopped. But I suppose most people want it in the present form, so we all can't be satisfied. —Ohio.

Dear Mr. Fitt:

It has been a good many years since I attended a conference at Northfield, but the memory of those 14 summers I spent there in happy association with our many friends is among the happiest of my life. I have now before me a booklet entitled "The Origin and Growth of the Work at Northfield." I treasure it because it helps to make more real those happy memories.

I have been in California a good many years now because of health demands. I am 85 years of age.

I am sending my subscription in anticipation of great pleasure in reading of the activities of the coming conferences, and the recent changes. I am hoping that all the good things have been retained, and that the changes consist of bettering them.

Wishing you success and God's blessing on the righteous phases of the work. . . .—California.

A National Prayer

Teach us, O Lord, to see every question of foreign policy in the light of our creed; that we may check in ourselves and in others every temper which makes for war, all ungenerous judgments, all promptings of self-assertion, all presumptuous claims; that being ever ready to recognize the needs and aspirations of other nations, we may with patience do whatsoever in us lies to remove suspicions and misunderstandings, and to honor all men in Jesus Christ our Lord! Amen.

DR. G. CAMPBELL MORGAN'S ENGAGEMENTS for June to August take him to half a dozen leading Bible conferences. In September he resumes his church work in Philadelphia and lectures at the Gordon College, Boston.

Record of Christian Work

Volume 50 JULY, 1931 Number 7

In Poland Orthodox churches are being confiscated in large numbers for the benefit of Romanism though the latter never invested a cent in the buildings.

That is how Rome acts when it has power to do so.

The Jesuit Father Pinard de La Boulaye, a distinguished preacher at Notre Dame Cathedral in Paris, is reported to have said last year:

"If Christ asked me to choose between the Eucharist and the Bible I should say to Christ, Keep your Eucharist and leave me the Bible!"

Some People do not like to talk to children of Santa Claus. One little girl in Burma said:

"Well, if there isn't one there ought to be!"

She knew some of the childish heartaches of the young people of Burma, and what joy and happiness Christmas brings.

After a visit to Rome, says the "Christian World," a Roman Catholic bishop of Bolivia, Dr. Guilio Garrett, decided to abandon Romanism. He has become a pastor in Porto Rico.

We are apt to hear more of prominent perverts to Romanism than of prominent persons in the outflowing stream from Romanism.

The greatest chorus in the world is being planned by the George Washington Bicentennial Commission, in charge of the 1932 Exposition at Washington. Every man, woman and child in the United States will be asked to sing "America" over a nation-wide radio hook-up. This will be a chorus of 122,000,000.

The Near East College Association, in which are pooled the interests of six colleges in Constantinople, Beirut, Smyrna, Sofia (Bulgaria), and Athens, is faced with a deficit of $40,000 owing to recent passing of dividends and other shortages, and therefore appeals for gifts of any amount to help the work.

The American director of the Association is Albert W. Staub, 18 East 41st Street, New York City.

A Fellowship of Faith exists to unite in prayer, service and sacrifice all "who love the Muslim and who seek in any way to win them for the Saviour." It also gives information as to the needs of the Muslim world. Occasional papers and a Cycle of Prayer are issued. Meetings for prayer are arranged. An annual membership subscription of two shillings is payable.

The honorary secretary is Mrs. G. Gordon Logan, St. Brigid's, West Kilbride, Ayrshire, Scotland.

Professor Giovanni Luzzi, D.D., formerly the dean of the Waldensian theological faculty, has published a new translation of the Bible, enriched with numerous beautiful illustrations and notes.

He offered 500 copies of the New Testament and Psalms to the minister of National Education to be distributed among the best high schools in Italy. His offer was received with much favor. Signor Mussolini, to whom copies had been presented, granted him an audience and was gracious to him.

A Young People's Tour of Goodwill is being organized under the auspices of the young people's denominational agencies to build bridges of Christian understanding and friendship with the young people of Europe. The party will sail on August 7 and return on September 10, visiting young people's student and missionary groups and institutions at Geneva and other places on the continent and in England.

Rev. Walter Getty, 150 Fifth Avenue, New York City, can give further information.

The American Tract Society's report for last year by Secretary Matthews is entitled the "Worldwide Challenge of Atheism," and shows what the society is doing to counteract atheistic propaganda. Five million tracts in 30 different languages were printed and distributed by the society during the past year.

Throughout its history the American Tract Society has distributed Christian literature in 179 languages and dialects.

The "Indian Messenger" of Calcutta said some time ago that there is no movement in history which subjects itself to such relentless self-examination as does the missionary movement. Missionaries are usually grateful to those who make constructive criticism. In one place in his "Journal" John Wesley gives a catalogue of the criticisms of him by his contemporaries, and then he calmly adds:

"And I went quietly on my way."

In a time like the present, when the home and foreign work of the church is being subjected to bitter criticism, the faithful worker may well go quietly on his way!

The D. M. Stearns Missionary Fund, Incorporated, is a channel to continue the work begun over a generation ago by the late Rev. D. M. Stearns of Germantown, Pa., in remitting funds contributed by Christians anywhere, without deduction, to missions or missionaries "believing and teaching the whole Bible truth."

The February issue of the official organ "Kingdom Tidings" reports a total of $84,144.62 thus forwarded during 1930, not including "more than $25,000 handled in 1930 by the secretary as treasurer of the Unevangelized Tribes Mission." All the mission fields benefitted out of this Fund, as well as many individuals and institutions in Europe, Great Britain and this country.

Missionaries in India and their friends everywhere are disturbed by remarks attributed to Gandhi in the "Statesman" of March 24 last, regarded as about the best and most

An Inland So. America Missionary Union Sunday school at Bananal, Brazil

reliable paper in India. The excerpt is as follows:

"Asked if he would favor the retention of American and other foreign missionaries when India secured self-government, Mr. Gandhi replied: 'If instead of confining themselves to purely humanitarian work and material service to the poor they limit their activities (as at present) to proselytizing by means of medical aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other. Certainly India's religions are adequate for her people. We need no converting spiritually.'"

DURING THE THIRTY YEARS of its history, over one million dollars has been received and expended for the dissemination of Christian literature by the Bible House of Los Angeles.

The society was organized shortly after the close of the Spanish-American War for the special purpose of providing Testaments, Gospels, etc., for free distribution among the new Spanish-speaking citizens of the United States. Since that time more than seven million New Testaments and Scripture portions have been given without charge to missionaries and colporters in Spanish-speaking lands throughout the world. Large editions of similar literature have been issued in Portuguese, French, Italian, Arabic, German, Chinese, Hausa, and Icelandic. Besides all this, many millions of the well known "Underscored" tracts and booklets in several languages have been widely scattered.

The work is supported wholly by voluntary offerings.

THE AMERICAN BIBLE SOCIETY has just published a new edition of its poster, "Every Man in His Own Tongue."

The original poster, published in 1924, had the names of 770 languages and dialects in which the Bible, New Testament, or some portion of the Bible had been translated and published. The present poster carries the names of 906. This list includes the names of languages and dialects which have become obsolete. Some became such in the more distant past, but that languages are still becoming obsolete was illustrated by an incident reported at the recent meeting of the Committee on Versions. A little volume was shown in Zeitoon Armenian with a statement that this version was now obsolete for the terribly sad reason that the community of 20,000 Armenians for which it had been printed was practically wiped out during the World War.

THE ATTENTION OF THE PRESBYTERIAN CHURCH is being drawn to the fact that a hundred years ago in Pittsburgh the Western Missionary Society was founded, out of which grew the great Presbyterian Board of Foreign Missions. It is necessary, however, if we are to understand this event, to go back to the religious atmosphere of a hundred years ago. The narrative of the state of religion presented to the Presbyterian General Assembly in 1831 is most interesting. Two or three sentences taken from that report will give the background and the religious values which laid hold upon the church then and which brought forth in effective service the forward missionary enterprise. That report says:

"The past year has been such a year of revivals and rejoicings in the church as never before was known in this land. The presence and power of God have been so manifest that the most vile, though they refuse to repent, have not the hardihood to oppose or to rebel. In these great, great works of salvation some of all orders and ranks and ages and character have been included. The child of 6 or 7 years and the aged sinner have been brought together at the feet of Jesus. The man of wealth and the poor man have been united in begging for mercy of him who is no respecter of persons. It is believed that no previous revival ever took so large a proportion of wealth and learning and influence of society as this has done, and already the treasuries of many benevolent societies have felt their influence."

If the emphasis is rightly placed upon the centenary of this foreign missionary work, leaders feel there must be a stressing of the spiritual values which wrought so mightily in the church a hundred years ago.

ENGLISH PAPERS draw attention to something that seems to have been missed by American papers, namely, the Christian influence and forbearance displayed by Lord Irwin, late viceroy of India, in his dealings with Gandhi a few months ago, giving the latter private interviews which Gandhi requested, in the face of his public irreconcilable words and actions, and finally winning Gandhi to political coöperation in the matter of the Round Table conference.

In reference to his dealings with Lord Irwin Gandhi has paid tribute to his

inexhaustible patience and unfailing courtesy. He concluded with these striking remarks:

"I must confess that I approached the negotiations in fear and trembling. I was also filled with distrust, but at the outset he disarmed my suspicion and put me at ease. . . . I am therefore thankful to almighty God that a settlement was reached. . . . I would therefore urge all my countrymen instead of feeling elated—if they find in the terms any cause for elation—to humble themselves before God and ask him to give them strength and wisdom to pursue the course that their mission demands for the time being."

Gandhi has also stated that it was the application of the Sermon on the Mount that brought peace and coöperation.

Lord Irwin is a high Anglo-Catholic, son of Viscount Halifax, who is about the highest of that cult in England.

The Plight of Porto Rico

Governor and Mrs. Theodore Roosevelt of Porto Rico have made an earnest plea for emergency relief for that island. The hurricane, the commercial depression in sugar, and other causes have hit Porto Rico hard, and the people need a helping hand until they can catch up. A special appeal is made on behalf of the children in order that they shall not be obliged to give up school. Five cents a day will give a child a substantial hot meal. School and church classes and groups are urged to provide at least five meals (25 cents), and to solicit from others, the more and the more promptly the better.

In connection with the project our children should be given some interesting information about the people of Porto Rico. They might be encouraged to read some books in the public library and to report their personal discoveries.

Friendship letters by the children might be prepared as a part of the school work.

Full information may be secured and contributions sent through the denominational boards working in Porto Rico, or the Porto Rico Child Feeding Committee, 450 Seventh Avenue, New York.

A Jubilee Worth Noting

A notable jubilee fell due on May 17 last. On Tuesday May 17, 1881, in England, and on Friday May 20 in the United States, the Revised English New Testament was issued. It was an epoch in the history of the Bible. "The eagerness of the public to secure copies of this revision, and the rapidity and extent of its sale, surpassed all expectations and are without a parallel in the history of the book trade," said Dr. Philip Schaff, president of the American Committee on Revision, in chronicling the event later.

The "New York Herald" of May 21, 1881, reported that the doors of the publishing house were open long before daylight, and that the demand was so great that only wholesale orders were filled, the sign "No Goods at Retail" being posted on the door.

The "New York Tribune" of the same day stated: "The sales of the Revised Testament yesterday exceeded 300,000 copies."

Enterprising individuals did a thriving business in selling copies on the streets, hundreds being sold on Wall Street in the neighborhood of the Stock Exchange.

The "Chicago Tribune" and the "Chicago Times" had the book telegraphed to them from New York, constituting by manyfold the longest dispatch over the wires up to that time.

In a few days 2,000,000 copies were sold in England, and the editions imported into the United States were exhausted.

Jewish and Christian Relationships

In a paper on "Jewish and Christian Relationships" read by Dr. John Stuart Conning of New York at the late Home Missions Congress the speaker dealt with the assertion that Judaism is not a missionary religion and Jews are not interested in winning converts. He noted that in America the passive resistance to Christian persecution and the self-defence of ghetto days has given way to active opposition to Christian missionary effort. He continues:

"As a matter of fact, Judaism does not now and never has kept a closed door to proselytes. It has never ceased to use its own methods of advancing the faith of Moses. Twenty-five years ago, in a paper before the Central Conference of American Rabbis, Rabbi Moses said: 'Let us not be deceived by the oft-repeated remark that Judaism does not seek converts and is therefore indifferent to the spiritual welfare of mankind. Judaism is by its nature a missionary religion, which means growth, expansion, universality.' Recently the Central Conference of American Rabbis published a 'Manual for the Instruction of Proselytes.'

"One of the most effective means of winning converts to Judaism in America is intermarriage. Dr. Melamed in an editorial in the 'Reflex' for September, 1929, says: 'Intermarriage does not always mean loss to Judaism. It may be new to "Reflex" readers to learn that thousands of young Gentiles of both sexes adopt Judaism, and in the larger Jewish communities in America the rabbis are busy preparing would-be Jews and Jewesses for their new religious and social duties. It may be said without fear of being refuted and contradicted that the number of annual conversions in America cannot be less than five thousand.'"

Dr. Conning gives the present Jewish population of the United States as 4,500,000, with 150,000 in Canada. New York with 1,835,000 Jews is the largest center of Jewish life known in history. The rest are scattered pretty thoroughly throughout the states. According to the "American Year Book" Jews are to be found living in 9712 places. Dr. Conning sees in this the first widespread contact of Jews with evangelical Christianity, and the consequent responsibility of Christian churches everywhere. There are estimated to be about 20,000 Jewish converts in our evangelical churches.

For Missionaries

Forget them not, O Christ, who stand
Thy vanguard in a distant land!
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head!

Exalt them over every fear,
In peril come thyself more near!
Be with thine own, thy loved, who stand
Christ's vanguard in a storm-swept land!

—"Missions."

What Should Be Done about Mormonism?

Mormonism centers in the state of Utah, but mission headquarters are located in a number of the larger cities of the land, with more missionaries working from hundreds of other points. Mormonism is a growing concern. It claims half a million members in the West, and the Eastern or Reorganized Mormonism adds about another hundred thousand. It is a dangerous system of religious error, and actively proselytizes for its beliefs, with over 2000 young men and women serving as conscripted missionaries all over the world for two-year terms.

An agency that grapples with Mormonism at its heart is the Utah Gospel Mission. The director is Rev. John D. Nutting, formerly a pastor in Salt Lake City but for over 33 years engaged in this mission work without salary.

During the active summer campaign of 1930, which was carried on mostly in the main valley south of Salt Lake City, eight different men were engaged in addition to Dr. Nutting. These men receive no salary,—only expenses, —and are unmarried so as to avoid Mormon prejudice. Three auto outfits were at work.

The annual report for 1930 recalls that the work is threefold.

First, colportage, in which the aim is to visit every home with half an hour or so of personal religious conversation, seeking to meet spiritual needs and to awaken interest in special printed matter that is given free. During 1930 nearly 10,000 such calls were made in 49 places.

"We are usually treated kindly in calling, and the work is often interesting, though at times seemingly fruitless. Always the effort is to make deep spiritual impressions and to turn the soul towards eternal life, if possible getting it to make the great decision upon which its final destiny shall hinge for heaven. Not only is our literature fitted to that end, but our talks."

Second, Bible work, in which during these calls the endeavor is to supply every home with the Word of God, and to awaken a fixed purpose for its daily devotional use. Last year 767 Bibles and portions were sold at cost.

Third, evangelistic work, that is, holding meetings in every settlement at which the fundamentals of Christian truth and life and duty are emphasized and personal decisions urged. During 1930 184 meetings were held, with over 16,000 reported present.

The Utah Gospel Mission maintains headquarters at 9277 Amesbury Avenue, Cleveland, O., whence full information can always be obtained, and copies of a paper "Light on Mormonism" and other literature.

This agency is worthy of the full support of believers in Christ Jesus.

Jubilee Convention of Christian Endeavor

The Christian Endeavorers of North America will meet in a great youth convention at San Francisco, California, July 11–16. International Christian Endeavor conventions are held every two years, with a registered strength of from 10,000 to 16,000 delegates.

The 1931 convention at San Francisco is unique among them all, for it marks the 50th anniversary of the founding of the first Christian Endeavor Society by Dr. and Mrs. Francis E. Clark in Portland, Maine. The half century of activity in this youth movement has witnessed the growth from one society with 50 members to 80,000 societies with more than 4,000,000 members.

The convention will represent a North American constituency of 3,000,000 young people who are members of Christian Endeavor societies, and in addition the youth of the churches at large, whose plans and activities have frequently been guided by the objectives adopted by Christian Endeavor. The other continents have a total membership of more than 1,000,000 young people, making this the largest young people's organization of any type. It is significant that this youth movement for training and service is evangelically Christian.

Exposition Auditorium, seating 14,000 persons, has been secured for the main sessions of the youth convention. In the same building there are 14 other halls in which meetings will be held. A series of simultaneous conferences on all phases of young people's religious activities and interests has been planned. Many fellowship banquets and recreational features will be provided. All delegates will join in a parade in the principal streets of downtown San Francisco.

Rev. Daniel A. Poling, D.D., president of the International Society of Christian Endeavor, will deliver the keynote address and will preside at the principal sessions. Each noon he will conduct one of his popular radio conferences, with an address and a question-and-answer period.

Mrs. Francis E. Clark, the mother of Christian Endeavor, will be present as honorary delegate and speaker. No woman in all the world is better known and loved. She has traveled thousands of miles in all parts of the world while sharing in the late Dr. Clark's ministry to the youth of all nations.

The music of the convention will be in charge of Homer Rodeheaver, well-known director of music, and Percy S. Foster, who has been music director for many of the presidential inaugurations. Both leaders are at their best in planning and conducting the music of great youth conventions like the gathering in San Francisco. They will be assisted by a splendid chorus of California's chosen vocalists.

Teach Us to Pray!

One objective during this last year has been the teaching of everyone to pray. Our slogan has been: "Every Christian a Praying Christian!" We have come far from attaining our full aim, and progress has been slow, but something has been done. Emphasis has been laid on everyone's learning the prayer Christ taught his disciples. This is to be a basis for further prayer.

Often Christians have come all the way from their villages to lay a request before the missionary, and when asked if they had prayed about it at home before they came they have replied:

"I do not know how to pray."

So right then and there in the office or tent kneeling down they are taught

to put their request before God, and often warned that if they would not themselves make request then their case could not be considered by us.

It is amazing how loath some old Christians are to open their lips in prayer. New-born Christians seem much more ready to pray than older ones who have neglected to do so. We are convinced that our village Christians need above all else to learn to pray and to depend on God for help, for there is a danger of our letting them make a god of us.—Panjab Mission Report 1930.

A KNOCK AT THE DOOR, and someone to see me!

There he stood,—rather short, slim, unkempt hair, thin face, oily hands, clothes somewhat ragged and wanting in cleanliness. His whole appearance indicated poverty and want.

He said he was a gasoline dispenser at a so-called service station, a place where service is usually out of stock.

When asked what had brought him he simply said he wanted a prayerbook. His answer somewhat surprised me, and I asked him to sit down and explain what he meant. He repeated his request:

"A prayerbook."

When I looked at him he said: "A book which tells you how to pray before eating chow and when you go to sleep at night."

He wanted to know how to pray. I was impressed with his sincerity, and not having seen him in any of our meetings I inquired as to the source of his interest in and desire to pray. To my surprise I found that a number of years ago a lad who was then our houseboy had given him a New Testament. This he had faithfully read ever since. From it he had received inspiration. In it he had seen a vision of a better life, and wanted to live it. He wanted to live like the Master whose picture he had so plainly seen in the pages of this book. To do so he felt he must pray, but the question was, How? The priest had a prayerbook, naturally the missionary who teaches about the New Testament would have one for that kind of religion. So he came.

RELIGIOUS SYMBOL FOR WALDENSIAN SCHOOLS

The above picture of our Lord blessing little children is allowed to be placed in school rooms in the Waldensian Valleys in Italy attended principally by Waldensian children instead of the crucifix usually required by the state board of Education. (By courtesy of the American Waldensian Aid Society.)

There followed a ten-minute lesson on the simplicity and the naturalness of prayer, showing that true prayer comes not from a book but from the heart. He had no more time, for his work was calling him, and he left. I went back to my work with a new appreciation of the power of this mighty little book, which through the power of the Holy Spirit goes on changing men's lives and leaving behind it a trail of those who have found God, and who desire to worship him in spirit and in truth.—S. S. Feldmann, Philippine Islands.

The Bible and the Needy

Commander Evangeline Booth

The Bible is the book of all books. It has seen their birth. It will see their graves. It is the one book that is older than our fathers; that is truer than tradition; that is more discerning than universities; that is more orthodox than creeds; that is more infallible than science; that is more powerful than kings; that is more widely distributed, more frequently translated than all other literature.

The enemies of the Bible have searched heaven and earth for every argument that might be used to refute its statements, destroy its teaching, and deny its miracles. Infidel scientists have marshaled against the Bible the chemist's bottle, the astronomer's telescope, the explorer's fathoming rod, even the geologist's hammer. But against the assaults of cynics, of critics, of sceptics, the Bible stands

unaltered, immovable, and unshaken, —what Gladstone called the Impregnable Rock of Holy Scripture.

For centuries despotism has thundered forth edicts against the Bible. Fires have consumed it. The blood of countless martyrs has stained its pages. At this moment the Bible is refused admittance into Russia. But despite all persecution, all suppression, all destruction, the Bible triumphs,—a perpetual and evermore victorious resurrection from the tombs built around its living words by the unbelief and sin of man. The Book is God's, and he guards it.

No power can tear down that altar in the hearts of countless millions, to which they bring their griefs, their sins and their perplexities, and find inscribed thereon the assurance of a Saviour's love, pardon and consolation. Hidden, treasured, ineradicable and forever secure, the Bible lives imperishable in the soul of the Christian. Mankind's yearning for its truth is universal, and its possession is ubiquitous. It is found under the prophet's mantle, the fisherman's coat, the shepherd's smock, the housewife's apron. It has its place on the judge's bench, within the soldier's knapsack, the merchant's desk, the salesman's suitcase, the sailor's bunk, the schoolgirl's satchel. It is the one book for all. It is suited for all zones, arctic and tropic. It can be read on a camel's back, or seated on a reindeer sled; guarding cattle on a Southern hill, or climbing Alpine crags. Oh, when I see there is no spot, or condition, or circumstance, or individual for which this Bible is not adapted, I am convinced that only God could have written a book so marvelous in its suitability!

The Salvation Army is a mission of the poor to the poor. To the desolated and forgotten masses, and amid the indescribable miseries of the underworld, the teaching of this book has been the one undimmed lamp. To the dying saint on a bed of rags in the rear-tenement basement, the Twenty-third Psalm has given a solace and a courage that no human help can afford. Multitudinous have been the hands of the poor who have clasped the Bible as the sword of their defence against the hardships of life, and who have clasped it to their hearts as the one help for the helpless at the hour of death.

Speaking personally after a lifetime devoted to the poor, I should say that they more than any others have proved the preciousness of the Bible that was peculiarly written as God's gift to the poor. What it is to them depends not on argument, not on theory, not on speculation. It is founded on faith and experience. The Christian poor's whole dependence is upon the Word of God,—this treasury of divine love and wisdom, this exhaustless fount of strength, made theirs without money and without price!

You may take all life holds dear away from me, but you shall not take away my Bible!—"Bible Society Record."

Let D. L. Moody Preach for You!

Norman H. Camp, Chicago

The 37th annual report of the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, shows the splendid work being done by the Association in the dissemination of evangelical Christian literature.

Notwithstanding the financial depression which has interfered somewhat with the ministry of the Association, no less than 3,661,616 copies of its own books, booklets, Scripture portions and gospel tracts were sold and distributed in many parts of the world. Of this number, 1,064,868 copies were sent during the past fiscal year to the spiritually neglected classes, such as prisoners, mountaineers, lumberjacks, homesteaders, seamen, firemen, patients in hospitals, and the peoples of India, Philippine Islands, Latin America and other mission fields. This part of its work is made possible through the free-will contributions of Christian people to its 18 missionary Book Funds. These Funds enabled the Association to reach nearly one million people with the gospel in print during the year. Over three million of D. L. Moody's own sermons have been distributed in the past 37 years.

Spiritually destitute families in Louisiana swamps gain support from trapping, fishing, and gathering Spanish moss

In the publication of its books and other printed matter, the Association has five great objects in mind, viz.: the salvation of souls who otherwise would not be reached; the establishing of young Christians in the truth of God's Word; the stimulating of older Christians in their prayer life and service; the helping of Christian workers, such as pastors, missionaries, Sunday school teachers and others; and the combating of the prevalent evil and error of the day which is propagated so largely by means of the printed page.

In a recent missionary tour by a member of its staff the Association discovered half a million Acadians in southern Louisiana who have been kept in ignorance of gospel truth. These people have been denied the benefits of public schools until quite recently. Now the public schools have been provided they are awakening to a sense of their sad plight, and many are eager to receive the gospel message.

A French missionary, himself a convert from among the Acadians, expresses the need of his people as follows:

"I truly believe that the time is here for an extensive distribution of gospel literature. These people are native-born Americans, but they are as foreign as though they still lived on French soil. There is great need for a vigorous campaign that shall reach every section of this country and dispel ignorance

and superstition by the light and knowledge of the gospel of Christ. The harvest is ready, but the laborers are all too few. Probably nowhere else in the United States is there such a ripe field for Christ at present."

No less than forty French converts, glorying in their new-found Saviour, are ready and eager to assist in taking the gospel to their own people. A systematic home-to-home visitation work has already been planned by them. They are poor, and utterly unable to buy literature. What a blessed privilege to provide them with seed for sowing! "The Way to God," by D. L. Moody, so greatly blessed in Latin America, should be placed in 100,000 French homes; also other literature specially adapted to their needs.

The Association has recently translated and published "God Is Love," by D. L. Moody, in the Portuguese language for large distribution among the people of Brazil. These are being sent to missionaries for distribution as fast as funds are provided. How important to "Lift up your eyes, and look on the fields, for they are white already to harvest"! And let us remember the parting words of our Lord, when he delivered to his servants the pounds: "Occupy till I come!"

(Luke 19. 13.)

YMCA Leaders in World Conferences

For the first time in their history the Young Men's Christian Associations from all parts of the world will meet officially in the United States. The Twentieth World Conference of the World Alliance will convene at Cleveland, Ohio, August 4 to 9 next.

Dr. John R. Mott has been president of the World Alliance since his retirement as general secretary of the National Council of the United States in 1928.

The YMCA is established in 10,300 cities, towns and villages in 54 countries. Delegates will be present from most of these lands.

Two other worldwide YMCA events will be held in North America just preceding the Cleveland conference. The First World YMCA Assembly of Young Men will be held in Toronto from July 27 to August 2, when several hundred young men will gather from some 50 nations to study the particular needs of youth in this generation and co-ordinate various youth movements which are at work in the world.

It will be 76 years almost to a day when a similar group of young men met in Paris to organize the World Alliance of YMCAs. This original group, which averaged 23 years of age, was made up of representatives from seven nations. The result of their initiative is the worldwide diversified service of this Association to men and boys of all ages and practically all races, nations, and classes.

Also at Toronto from July 27 to August 2 will convene the Third World's Assembly of YMCA Workers with Boys. Leaders of boy life from many nations will come to America to study the technique of their profession.

These conferences will be conducted in three languages, English, French, and German.

Among the leaders in other countries who will attend these meetings are:

Toyohiko Kagawa of Japan, the outstanding Christian prophet of the Orient;

Julio Navarro-Monzo, distinguished Latin American author and lecturer, probably the leading Christian evangelist to Latin American students and professors;

David Z. T. Yui, general secretary of the National Committee of the YMCA of China, one of the people's delegates to the Washington Conference;

Hugo Cedergren, national general secretary of the YMCA of Sweden;

Behari Lal Rallia Ram, acting YMCA national general secretary in India;

T. Z. Koo, well-known Chinese student leader;

John A. Mackay of Mexico City, whose scholarly Christian messages have been welcomed in many Latin American student circles;

Bishop V. A. Azariah of India, first Indian bishop.

In a recent message to the Associations of the world Dr. Mott said:

"Each one in the long series of world conferences, stretching over three-quarters of a century, has made a great contribution to the constructive forces of the world, but those to be held in North America next summer come at a time when they will minister to a deeper and wider need than any of their predecessors. This is due, in the first place, to the startling development and manifestation in this day of divisive influences in the economic, international and interracial relations of mankind. Moreover, all over the world there are multiplying and solemnizing signs that some of the oldest and most powerful religions, traditions and social sanctions are relaxing their hold, especially on youth. What danger could be greater than to have a new generation without accepted wise and true guiding principles? Again, the business stagnation, financial depression and widespread unemployment in so many parts of the world make today a far greater demand upon the services of an organization like the Association movement than at any time in history except in the World War.

"If we are to hold in true central prominence the keynote or theme of our coming together,—The World Task of the Young Men's Christian Association: Youth's Adventure with God,—it is essential that those who occupy positions of leadership in the Association should, during the months which remain before we meet in Cleveland and Toronto, maintain those attitudes and practices on which depend the manifestation in our own lives and work of the ever-living and ever-creative God."

Abraham's Prayer for Ishmael

(A Prayer for Islam)

Lord God, whose covenant has made me blessed,
Lord God, who made my fold both safe and wide,
Father of mercies, wouldst thou have me rest
While Ishmael's outside?

Preaching and Teaching in Foreign Fields

Preaching to Raw Heathen

Dr. Albert Schweitzer, who abandoned a brilliant career in Europe some 18 years ago and went out to French Equatorial Africa as a surgeon missionary to the natives, tells in a recent article of the Sunday services at his hospital at Lambarene.

Among his patients many are raw heathen who have never heard the gospel, and who speak six languages. He cannot impose a demand for attention and sitting still as at an ordinary religious service, for they do not know what it is all about. However, he says:

"In spite of all this movement the service in the open air has an impressive solemnity from the fact that the word of God here comes to men and women who hear it for the first time.

"Once having accustomed oneself to preaching on this assumption that nothing is known already, the task is comparatively simple. The difficulties that have to be overcome are more than compensated for by the permission of writing the words of Scripture on the hearts of men to whom they are something entirely new. Every Sunday this is to me a fresh and a beautiful experience which almost passeth understanding.

"While preaching I must take pains to be as simple as possible. I must assume nothing. My listeners know nothing of Adam and Eve, of the ancient fathers, of the people of Israel, of Moses and the prophets, of the law, of the Pharisees, of the Messiah, of the apostles. And as my congregation is in a constant state of renewal I cannot think of attempting to teach even the most elementary of those historical ideas with which we have been familiar from infancy. I must let the word of God speak to them almost without reference to time. Since I must avoid so much while I am speaking I feel as if I were playing the piano without being allowed to touch the black keys."

The Use of the Vernacular in Christian Education

The question is opened up in "The Foreign Field" (London), with immediate reference to India.

Nearly a century ago the English language was made the compulsory medium of higher education in that land, largely with the idea of giving Indian students access to the literature of the West. Incidentally it has given to Indians a common medium of conversation, so that today even the political congresses, being composed of delegates of different languages, are forced to conduct their sessions in English in order to be understood by each other. But now the missionaries have to consider how far it is possible to give Christian education except in the mother tongue.

To a degree not then foreseen a stimulus has been given to purely vernacular languages, says C. F. Ball of Bankura College, Bengal, author of the article in "The Foreign Field."

"That development is reshaping educational policy rapidly, and has for a long while been emphasized in our more specifically religious teaching. To a degree that English people will find it next to impossible to appreciate, all education in India has been technical education, preparation for a particular job. Whatever connection there might have been between the work of the class room and the work outside was snapped by the fact that within the four walls nothing but a foreign language was ever heard; outside it, never a word of it for the ordinary purposes of social and intellectual intercourse. That situation, tragic as it was and is for general educational work, is fatal for religious teaching. The special value of the first Pentecostal blessing was that it came to each of the pilgrims at Jerusalem in his mother tongue. People who realize the value to English Christianity of the Bible and the essentially English character of the language into which it was translated, will not underestimate the importance of giving to Indian students the story of Christ in the language they most frequently employ, the language of their homes, their sports, and their closest personal interests.

"Religious education in any language but the vernacular denies one of the foundations of the gospel message that the Christian religion is a religion of home life. The power of Hinduism lies not in its philosophy or in its ethic, but in its social organization and home life. The boys of our class rooms have from their earliest days been brought up in a particular religious discipline. Their names remind them of it, their friends and relations, their prospects in this life and the next. The strongest impressions, formed at the most impressionable periods of their lives, are drawn from the religious literature they first learned at home in their mother tongue, to a much greater extent than our English boys draw from the Bible. The friends of early days have a hold on one's affections that no mere dialectic will weaken. Christianity, when a student meets it in the class room as a subject of religious instruction in a language he remembers but seldom learns, comes as an irritating infliction compared with the warmth of familiarity of the ritual that has been woven into the context of his life. That seems to me the strongest claim that a vernacular education has upon our support. It associates home life and the class room in a common language.

"That aspect of the question would apply to any country. Schoolboys have a way of protecting themselves against most of the things they are taught. Few 'subjects' are popular, and in colleges not even professors are. But in India the vernacular has a special charm. It is the symbol of independence. English is not merely the language of Shakspere, John Stuart Mill and Herbert Spencer, but the badge of what they choose to call political servitude. No one will deny that a great deal of the bitterness of the East for the West has been provoked by the policy of educating India through the medium of a foreign tongue, and a tongue moreover that carries with it associations of political tutelage. That hostility has colored Eastern reactions to the Christian religion, so that today, while Christ is revered more than he has been at any time during the past century, Christianity, understood as the Westerner's commentary on the gospel of Christ, is being generally discredited. There are

many reasons for it. Eastern criticism does not always stop to discriminate between nominal and vital Christianity, even of the Western variety, and sees there more disloyalty than loyalty to Christ. But the friendliest critics insist that the West has not exhausted the riches of the gospel, the East has its own contribution to make to the study of Christ. Christian missionary work is not merely a problem in transport and distribution. The early disciples, as Stanley Jones reminds his readers at the outset of 'The Christ of the Indian Road,' brought back to Christ more than they took out. They went to teach, and sat at the feet of their pupils. Their successors of the 20th century are doing the same.

"These comments apply primarily to the Indian field. Some of them, I think, would apply equally to China, and in a smaller degree to Africa. In many parts of the West African field I believe vernaculars are not rich enough to be made the media of religious instruction. In fact, the vernaculars are rather dialects than separate languages. If we are to preserve our religious teaching from the blight of artificiality that besets all training as a foreign medium we ought to keep that teaching as near as possible to the common language of the home and the market-place."

Next Christmas in Foreign Fields

It is not too early to begin now to plan for next Christmas in mission fields around the world. Every year missionaries suffer the anxiety of waiting for Christmas packages that do not arrive in good season. Packages for abroad should be despatched early in November, which means that societies should have this project in view in the early fall months.

Summer Christmas Tree entertainments are a proved success.

Your denominational board can furnish the names of missionaries and school principals in home and foreign fields who would welcome Christmas packages. And what should these contain? Articles for school use such as pencils, pens, erasers, colored crayons, paints; toys to give joy and happiness to the hearts of boys and girls such as whistles, marbles, compasses, magnets, paper dolls, jackknives, etc.; small mirrors, hairpins, sewing kits, soap, toothbrushes, etc.

Aeroplanes, sewing bags, puzzle pictures, fancy articles, scrap books containing pictures of interesting places or illustrating the life of children in this country, and postcard albums are things which the children of the United States can make in their classes and which the children in other lands will be glad to have.

No candy or chocolate should be included on account of the heat and delay, nor anything easily broken, nor anything made of celluloid, which is highly inflammable.

Inquire at the post office about mailing packages! Be sure to prepay postage in full! Do not send literature in English unless English is read at the other end!

Give What You Can and Can What You Can't!

Miss Dorothy A. Dowell
Philippine Islands

The first part of December I went into my storeroom and unsealed and unpacked my "canned goods." It had been the drypack and coldpack process, so there was neither fermentation, cockroaches, nor white ants, nor even a speck of mould upon them. Nothing was broken, but several of the goods needed trimming, dressing and pasting before giving them away. Oh no! Not fruit or vegetables, but Christmas gifts!

Only three of the 30 boxes arrived on time this year, so we were glad that the late boxes and "canned" fruit of the Summer Christmas Trees had been "canned" for just such an emergency. Dolls were dressed or fixed up, the cards trimmed till they looked new, and the religious pictures were mounted. The washcloths, toothbrushes, toys, etc., etc., were as fresh as could be. There was enough of everything to supply nearly a hundred of the compound folk, some 400 Sunday school children, several kindergartens full of tiny tots, besides the needs of workers in the field.

Even the quarterlies, Sunday school picture cards and used postal cards have to be "canned" lest the white ants eat them away. I thought I had enough of the cards, but by Christmas Day I was cleaned out. Fortunately some of the celebrations were not till New Year, and several packages of cards arrived in time.

Today I've just finished "canning" the 27 late boxes, containing all kinds of wonderful gifts. Unlike the farmer's wife in the fall who looks upon an adequate stock of canned goods, I am fearful for next Christmas! However, I am counting on your Summer Christmas Tree fruit, hoping you'll allow me to "can" it rather than have it late for Christmas 1931.—"Pearl of the Orient."

Last Christmas in Baghdad

Rev. Calvin K. Staudt, Ph.D.
in "Outlook of Missions"

Much is always made of Christmas in the American School for Boys in Baghdad. Indeed, it is a happy and joyous occasion for both teachers and pupils. It is significant that in the heart of the Muslim world the Christmas joys and the Christmas cheer should have a prominent place. Every one in the school is unusually happy. Muslims, Jews and Christians alike catch the festive air and reflect the Christmas spirit.

Plans and preparations are made for weeks before Christmas Day begins. The familiar Christmas hymns are learned, and even some of them are memorized, such as "Joy to the World," "O Little Town of Bethlehem," "Hark! the Herald Angels Sing," "The First Noel." For weeks the school is busy preparing the Christmas programs,—the songs, the recitations, the plays and tableaux. For weeks the children are making colored paper chains and bells and stars, which are used in the decorations. As the day of the anniversary of the birth of Christ draws near palm branches are brought in from the gardens and the palm groves of the students. So numerous are these fronds, brought in on donkeys or by servants, that one almost begins to believe that all the date

Boys' Primary School, Christmas program, Baghdad, 1930

palms of Iraq were cut down to decorate the court and balcony of the school, which court is also the court of our home. More praiseworthy still is the fact that all these palm branches, since the school has been in existence, have come from the children of the Muslim families. It is their gift to the school, but indirectly to Christ.

Then the Christmas tree, with its tinsel and its varied decorations, is always an endless joy to the children every year. How they wonder and marvel as it stands before them on the stage while they have their Christmas program!

Last Christmas the primary school rendered a program of songs, recitations, responses and tableaux that were of a high order. In Arabic and English the children recited the Biblical story of the birth of Christ. The high school students attempted a more ambitious program, playing the "Christmas Carol," by Charles Dickens. The players, mostly non-Christians, acted their parts exceedingly well, and the play was not only enjoyed by the audience, but they also caught the meaning. The play was rendered twice, first before all the students and then again before the people of the city, who were admitted by invitation. If we had had the room to admit all who wanted to come we would have had a thousand present every evening.

Important as these programs are, the Christmas activities are not confined to them. The teachers, too, have their Christmas doings. On Christmas Eve, after the dinner and the party, they gather in the big living room where they sing the Christmas songs, closing with a traditional ceremony—if, indeed, we can speak of traditions in a school less than six years old,—of each holding a candle and singing "Silent Night, Holy Night" as our eyes are fixed across the Christmas tree on a lighted cylinder showing the wise men and the star. Hearts beat as one as Muslims, Jews and Christians in this service center their thoughts and affections around the Christ child.

Then comes Christmas Day, which is a glorious day in the city of Baghdad, for from morning to night guests come streaming in to wish you a "Merry Christmas." Each is served with candy and a cup, a finjan, of Arab coffee. It is a beautiful custom, and there is nothing in the West comparable to it. And how they come, not only for one day, but for two days,—students, parents, religious leaders of the community, Muslim and Jewish friends, educators, government officials! And what diametrical groups meet together for the first time, with the Christmas tree smiling upon them! A Jewish rabbi, once the chief khakham of Baghdad, and the Nestorian bishop of Jelu happen to come at the same time, and before they leave they have become friends and have found things in common. A Muslim official and a Chaldean priest, by chance or providentially, are brought to the house at the same time, and before they leave they have found points of contact, and each has found some good in the other.

Then, after the rush of the day is over and the last guests have left, one looks over the many Christmas cards that have come either by mail or by messengers. He recognizes cards from all over the world, but those he cherishes the most are from the people of the land itself, and from those who are born and raised in a faith other than Christian, but who are willing and ready to recognize a work done in the name of Christ. These wish you joy, happiness, a good life and a Merry Christmas.

First and second classes of Boys' Primary School singing a Christmas song, Baghdad, 1930

Spreading Bible Schools in Central Africa

Luanza Mission, Congo Belge.

Dear Mr. Fitt:

Your kind letter of January 7 with cheque for £4.15.8 was sent after me into the Pweto district, hence delay in answering it. How truly grateful we are for this loving help, and we thank you all from the bottom of our hearts! It goes immediately to some of the lonely outposts where I hear that the native pastors and evangelists are somewhat cast down by the increasing difficulties all around them, due to the rapid inroads of the enemy. How it will cheer them on to their God!

Oh the blessedness of helping others! One of love's essential laws is expressed in those words of our Master that the apostles fondly remembered after his ascension:

"It is more blessed to give than to receive."

Yes, we know it is so; and if we yearn for a "fat" soul we must see to it that we are "liberal." Moffatt has it:

"One gives away, and still he grows the richer; another keeps what he should give, and is the poorer. A liberal soul will be enriched."

These days we are rejoicing and praising over what God has wrought on the Luapula river. At one missionary center 92 converts were baptized one happy Sunday morning this year, and further up stream 101 more have confessed their faith in Jesus Christ in the waters of baptism before a huge crowd of their own villagers. 'Tis the glorious result of long, long years of patient toil, and endless prayers, and faith in the transforming power of the knowledge of the love of God. To him be all the glory, and ours the great encouragement!

But oh the patience needed! To the raw natives it is all so bewilderingly new. They only know God as an angry, jealous creator who must be propitiated tremblingly, who manifests his wrath in severe thunderstorms and earthquakes, and sends pestilent diseases amongst them to destroy life, and floods and locusts to ruin their crops. Never, never was it even whispered that God came down in love divine.

Sometimes our native Christians remind us of a proverb of theirs if they think we are getting weary of waiting for results. Even a wily old sinner, a chief, quoted it to me by way of encouragement when he guessed I was beginning to think that my visits to him and his people were useless because fruitless. With a cheering grin on his crafty old face he said:

"Be not without hope! Cease not to remember the ancient proverb, 'Keep hitting on the same spot! Sooner or later you are bound to raise a lump!'"

Well, to the praise of God let me tell you that there today in that same village many a "lump" of the Holy Spirit's own raising is to be seen. The old pithy saying is true. Thus where Christ is continually magnified and the gospel persistently preached on the keep-hitting-on-the-same-spot principle, there we may, sooner or later, count upon the swellings of blessing, may we not? Then, too, besides our own hit-hitting, the two-edged sword of the Spirit is ever working so grandly all on its own. Wasn't it Luther who said:

"What! Defend the Bible? As soon defend a lion! Let it loose!"

Yes, that's it! So pray, O pray, that it may run and have a free course into each Luban hut and heart! Hence our yearning desire that all young natives shall have a chance of learning to read. In our little Bible schools—which we are beseeching God to multiply,—we push on the reading classes, offering good prizes to those who learn quickly to read well. Also we teach them to memorize the Scriptures. It would astonish you to hear quite little tots repeating whole chapters without a mistake. God has given our Africans wonderful memories, and we are striving to store them with his own words.

These lines have been searching my soul today:

"On earth for Christ this day, each day, and we
On earth that Christ in us on earth may be.
As he in heaven our surety doth appear,
And we by faith in him to God draw near,
So would he now, by miracle of grace,
In us, through us, draw near to our poor race.
God make each life, through sacrifice, a way
Whereby the Christ may reach some soul each day!"

Astounding, isn't it? Yet so blessedly possible that Christ "in us on earth may be"! Oh for the absolutely surrendered heart! Oh for the divine indwelling that can make it a gloriously existing fact that the Saviour of the world can "in us, through us, draw near to our poor race"!

Begging for your earnest prayers that here among the heathen it may be so,

Yours in him we love and long to serve better,

(Signed)

Grace Crawford.

(Mrs. Dan Crawford)

Reflecting as a Mirror the Glory

2 Corinthians 3. 18

A bit of broken glass had caught the light
That made the Eastern sky a sea of flame,
And he who saw it turned about to learn
Whence all the splendor came.

So, if a life that else were dull and drear
Glowed with the glory of a lighted face,
What marvel if men turned to praise anew
The wonder of God's grace?

Lord, wilt thou make a mirror of my life,
And let it ever show thy radiance bright,
That dwellers in the dark may catch the gleam
And turn to see thy light!

—*Frank J. Exley.*

Three Missionary Lessons in Acts II. 19-21

The late Rev. C. I. Scofield, D.D.

Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice and Cyprus and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord. Acts 11. 19–21.

This is a great missionary passage, nor is there a better in all Scripture.

After 1900 years the church has not yet learned it. If all mission boards would constitute themselves into Sunday school classes, master this lesson, and revise their plans and methods accordingly; and if then they would constitute themselves into examining boards, before whom every intending missionary must pass a brain-searching and heart-searching examination on this lesson before receiving appointment, the work of evangelizing the world would at last get done.

And the first lesson the boards would learn would be the lesson that they are putting artificial, arbitrary and unbiblical tests of fitness between intending missionaries and the heathen.

Here was a whole church swept out by a persecution into the mission field! Not one of them had been graduated from college, nor had one of them wrestled for three years with higher criticism and dead Occidental theology as a fit preparation for the work of evangelizing the pagan world.

I know it is said that we must send men able to deal with acute Hindu and Chinese scholars, and to meet all their intellectual difficulties. It might be pertinent to inquire how many high caste Brahmans, how many three-button mandarins, and how many Mohammedan doctors these theologically equipped brethren have turned into humble followers of Jesus Christ?

In the prosaic world of affairs a method which does not work is instantly discarded. Industrially, we are passing all the nations, and we are passing them because we are ceaselessly seeking a better way of adapting means to ends.

The plain fact is that in every step onward the church of Christ first wins its way amongst the lowly. Not many wise, not many noble are called. Then, from that beginning, the church in every land creates her own scholars. Sturdy good sense, sound character, knowledge of the Scriptures, patience, a converted heart, a passion for Christ, and the filling with the Holy Spirit—these are the essentials!

No one does, or should, discredit learning, but probably no more grotesquely absurd notion ever obtained the assent of reasonable men than the notion that a training in modern Biblical criticism and discredited, half-believed, Western theology is essential to the equipment of a missionary. Not one of Christ's apostles could have passed this mechanical test of the boards.

The second lesson the class would learn would be a lesson in methods.

As we look upon the field covered by this first missionary enterprise we rub our eyes.

"Where," we ask, "are the expensive schools for the education of the heathen youth?"

And, indeed, as we look upon the fields covered by Paul and the long line of his successors who evangelized Europe we ask again and again the same question. These men covered East and West with churches. The schools followed, until East and West the school nestled by the church. And so, as all the world knows, it was with New England. The second lesson, then, is that the school for heathen is not a Biblical evangelizing method. The teacher follows the evangelist.

And the third lesson the board Sunday school classes would learn is the lesson that the one supreme missionary method is "preaching the Lord Jesus."

Tremendous theme! The Lord Jesus in his person, in his manifold work, in his three great offices of prophet, priest and king. The Lord Jesus in type and antitype, in prophecy and fulfilment. The Lord Jesus in the manger cradle, in the humble family at Nazareth, in the carpenter shop. The Lord Jesus at Jordan baptized of John and of the Spirit, tempted in the wilderness, living among men, rejoicing with them that rejoiced at the wedding feast, weeping with them that wept at Lazarus' grave. The Lord Jesus as the incomparable teacher, revealer of the Father, the mighty healer, the compassionate friend of all humanity. The Lord Jesus praying in Gethsemane, and above all, dying vicariously on Calvary. The Lord Jesus living again, comforting the Magdalene, walking with the Emmaus disciples, restoring Peter, out-breathing the Holy Spirit, commissioning the church to disciple, baptize, teach. The Lord Jesus at the right hand of the Father, the head of his body the church, the interceding priest, the unfailing shepherd. The Lord Jesus the coming king, restoring Israel, converting the world, and at last in awful assize judging the impenitent dead. The Lord Jesus forever the light of the eternal city!

Surely here is message and mission enough for any mortal man, at home or abroad, in African jungle or before politely contemptuous Brahman or mandarin! Here is a message of which no one need be ashamed in any company! And that message, and that alone, is mighty to save!

The work is solemn,—therefore don't trifle!
The task is difficult,—therefore don't relax!
The opportunity is brief,—therefore don't delay!
The prize is glorious,—therefore don't faint!
—"The Evangelical Christian."

The Next Step in Prohibition

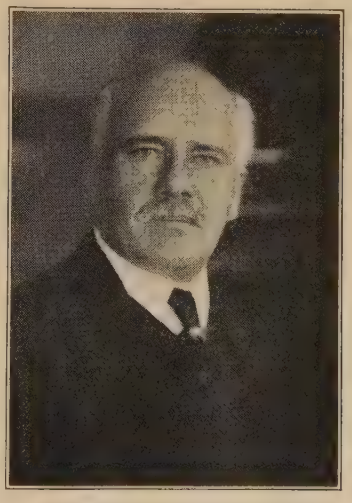
Rev. Charles M. Sheldon, D.D.

Historically the prohibition movement in America has been not a sudden sweep of passion for reform, but a regular series of steps upward covering a period of about one hundred years. It is therefore perfectly in keeping with the entire subject to speak of the "next step" in the progress of this movement, which has become a matter of national and even worldwide discussion and interest.

The first step that led towards national prohibition was an appeal to the moral conscience of America as it began to measure the results of the manufacture and use of intoxicating drink as seen in the meeting place where drink was sold and consumed. The saloon as an institution had become a power in the political life of the nation. The name "saloon" became the one word around which revolved the moral appeal that began to go up all over the nation. And it is a matter of history, of which many of the present opponents of prohibition seem to be ignorant, that the institution which provoked the indignation of men and women because of its connection with immoral living was made so by the liquor it sold. The whole thing was so evil that praying bands of women who organized the Woman's Christian Temperance Union, which was the opposite of all the saloon stood for, made the protest against the saloon vivid and dramatic. They called attention to it at a time when most of the press of the country was either silent or friendly to the liquor interests because of their great power.

The next step in the prohibition movement was local and state option. Maine and Kansas led the way, and the Southern states were gradually added. When Kansas voted for constitutional prohibition in 1881 she was surrounded by a sea of whiskey, and Maine was the only state in the Union that was with her.

When I came to Kansas in 1889 the law had been on the books eight years, but owing to the liquor states all around Kansas, and the absence of any interstate law preventing liquor coming into a prohibition state, our towns and cities were full of joints and bootleggers, and many of the drug stores were only saloons in disguise. In 1891 I made the round of a dozen joints in Topeka where liquor was being openly sold, and secured the conviction of a number of proprietors before a district court where the judge was violently opposed to the prohibitory law. During the trial of these lawbreakers I received a large number of threatening letters from liquor men, and my wife was threatened to such an extent that her health broke and she had to go to a hospital. I kept a horse at that time, and the jointists burned my barn, and when I rebuilt it they burned that. I have never made these facts public before, but I do it now to emphasize the fact that in all history the liquor business has been an enemy of law and order, and always will be.



Dr. Charles M. Sheldon

In this connection let me say that this generation does not know anything about the tremendous amount of lawlessness and crime that could be traced directly to the liquor trade. During the years 1893 and 1894 I made a number of prohibition tours in several states and in Canada. Before starting out I secured a dozen dailies published in different cities all the way from Boston to San Francisco, and for a month I clipped from these dailies press accounts of crime and disorder that were traced directly to intoxicating drink. None of these cases was duplicated, and no news item was clipped that did not give drink as the direct cause of the crime or disturbance.

At the end of a month of these clippings taken from a dozen of the largest dailies in America I pasted them together end to end and wound them on a reel. Altogether they measured over 300 feet, and reached from the platform of a church around the outside aisles and back to the platform. I had been exhibiting this illustration of what drink did, as only a small cross section of what the saloon was doing to human life when the reel was stolen out of one of the express offices to which I had billed it during my travels.

I mention this because the young generation does not know these facts, and some of the older generation may have forgotten them. The drinking and carousing and disorder under the Volstead Act is a small thing compared with the time when saloons were on every corner of a town or city. In New York today, on the testimony of captains of ocean liners who have given their statements to me, the harbor of New York is now the best harbor in all the world for shipping, the cleanest and freest from drunkenness. Sailors from every clime come ashore, have their outing, and are reshipped with almost no trouble. The prohibitory law has cleaned up the water front in a most amazing manner. Mrs. Maud Ballington Booth of the Volunteers makes the same statement about conditions in the tenement districts of New York, as also does Jane Addams in Chicago.

A short time ago I faced the audience at the Bowery Mission in New York on the Bowery, and almost every man in the mission had on a coat and a white collar. One of the converts, a former clown in Barnum's circus, whispered to me before I rose to speak:

"Look at that lot! When I came in here in the old days hardly a man had a coat, to say nothing of a collar."

I made an appeal to that audience to do something for the starving children of Europe, due to the War, and at the door that crowd of Bowery "bums," as they used to be called, dropped over $50 into the hat.

They would not have had fifty cents to give before prohibition came to the Bowery.

The next step in the prohibition movement was Big Business coming to the help of the women and the churches. It was a step that gave to prohibition such men as Thomas Edison and Henry Ford and scores of others at the head of railroads and great factories. The superintendent of a division on the Sante Fé told me that in the old saloon days in Topeka he looked out of his office down on the tracks one afternoon and saw a freight train crew sleeping off a drunk before the engineer could take out his train. How long would a train crew sleep off a drunk on any railroad today?

The next step in the prohibition movement was the passing of the Eighteenth Amendment and the Volstead Act, with which we are familiar, but which is not the last step in the progress of prohibition.

Total Abstinence

The next step in the prohibition movement is a nationwide program that will secure total abstinence of men and women, and especially of the student body in high schools and colleges, and of the children in our homes and churches. The next step in prohibition is not more arrests of bootleggers or more law enforcement, but obedience to law by personal habits of abstinence on the part of men and women who are keeping the bootleggers busy and encouraging lawlessness in order to keep up the supply.

A pledge giving reasons for signing is already being circulated, and I earnestly commend the use of this pledge to every minister and every layman, to teachers, and to employers of labor and members of clubs and patriotic and civic organizations. Rotary, Kiwanis, and Lions Clubs and Chambers of Commerce in all our cities can do no finer or more necessary service to America at the present moment than to circulate this pledge, a copy of which is shown herewith.

This pledge or promise has already been signed by Senator Arthur Capper for politics; by William Allen White for journalism; by Professor Thomas Nixon Carver, the leading economist of America, at the head of the Department of Economics, Harvard University; by E. L. Copeland, treasurer of the Sante Fé Railway System for the railroads; by William Grant Smith, vice president of the American Railway Express Agency for big business; by George A. Allen, superintendent of public schools in Kansas for education; and by thousands of church members and many high school students and members of clubs.

The one great habit that makes the prohibition movement a problem for America is the drinking habit of the people. If every teacher will present this abstinence pledge to his Sunday school class and emphasize the patriotic side of it he will be gratified at the response. Here is something that every man and woman can do to support the president and the administration in the effort for law enforcement. In his first message to congress President Hoover appealed to the citizens "not to patronize illegal liquor." Those were his exact words. He struck at the root of the whole trouble, the personal habits of drinkers.

I believe a wave of Pentecostal revival would sweep over the entire church in America if this total abstinence campaign were begun, with men and women kneeling in prayer and in common counsel for wisdom in its direction. In the spirit that sent the women of America on their knees in the streets to pray the saloon out of existence, this campaign would create a great army of youth that in a few years would literally make America a dry nation.

THE NEXT STEP IN PROHIBITION IS TOTAL ABSTINENCE FROM THE HABIT OF DRINK. IT IS A STEP THAT EVERY CITIZEN SHOULD TAKE FOR HIS OWN WELFARE AND THE GOOD OF HIS COUNTRY.

TOTAL ABSTINENCE PROMISE

I promise myself and others that I will abstain from the use of any intoxicating drink. So help me God!

I make this promise for the following reasons:

(1) The people of this country have declared by a large majority of citizens that the use of intoxicating drinks is harmful to the best interests of all the people. I wish to be classed with this national group.

(2) By constitutional enactment the Congress has made the manufacture and sale of intoxicating liquors a crime to be punished as such. I wish to help in the enforcement of this law by my own personal loyalty to the Constitution.

(3) The drinker encourages the lawbreaker to make what he drinks. I do not wish to give him any encouragement by buying what he makes and drinking it.

(4) The results of the prohibitory law have proved the economic and social and moral advantages of the law; in happier homes; more money saved for education, better health and general conditions, I wish to help and be helped along these lines. Becoming a total abstainer will help to increase the general welfare of all the people.

(5) The habit of total abstinence will not interfere with anyone's happiness or personal welfare. The habit of using intoxicating drink may harm many, lessen my personal influence, and make the enforcement of the law more difficult. I therefore cheerfully promise to be a total abstainer.

Signed .....

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All church and civic societies, colleges, universities, high schools, and all industrial and social organizations are invited to cooperate in the distribution and signing of this total abstinence promise.

This Pledge is Being Signed by Many Men of Prominence

(Reprinted from "Adult Bible Class" by courtesy of David C. Cook Publishing Company.)

WHEN GOD IS GOING TO DO SOMETHING WONDERFUL, HE BEGINS WITH A DIFFICULTY. IF IT IS GOING TO BE SOMETHING VERY WONDERFUL, HE BEGINS WITH AN IMPOSSIBILITY.

—Charles Inwood.

The Relation of the City Mission and the Church

Rev. Dugald N. McLauchlin, D.D., Norfolk, Virginia

The two most serious problems for human society to solve are problems that in my judgment it has never known what to do with.

One is criminals. The other day I was in the basement of the National Bank of Commerce looking at those steel vaults and immense steel doors; the expensive equipment down there to protect people's valuables against thieves. I was impressed again at the expense of crime to society,—the police departments, the courts of law, the jails and penitentiaries.

When we catch our criminals we usually punish them, but I do not think there is any uniform idea as to why we punish them. We see a judge adjusting the punishment to the crime and we get a notion he is intending it to be expiatory, or we see efforts to enforce the law and we think that the court is thinking about retribution and the sense of "an eye for an eye and a tooth for a tooth." Then, again, the punishment is made impressive, and it is the thought of society that an effort is made to frighten the people away from the criminal life. We look at paroles and houses of correction and suspended sentences, and we think of them with the idea of reformation. It is perfectly clear that we do not know why we punish our criminals and we do not know how to stop making them.

The other problem is caring for the incompetent of society. There are several classes of them.

There is one class easily handled, made up of men and women who are old and have nobody to look after them, men and women who are sick and little children without natural protectors. Society gathers those folk up and carries them in its arms, and the problem is simple enough.

There is another class in great need but which is difficult to help, namely, that group of people that would be insulted if you offered to do anything for them. They would rather starve than lose their own self-respect.

There is still another class that usually makes its own way in the world, but these folk, on account of the depression and droughts here and there, are in temporary want. It seems to me that the best help for them would be to loan them something for the time being, for it is marvelously easy to hurt people by giving them things.

A larger class still is made up of what I might call the professionals. Those who lose their self-respect, ambition and hope; there has been a collapse on the inside. This is probably the largest class, and in times of depression like this they set up an unusually loud howl and call attention to the fact that they are starving and no one helps. They are like parasites. The more funds you collect the more there are to help, and the more they are helped the more helpless they become.

It reminds me of a story a missionary from Africa once told me. A man living near him had been bitten by a leopard, so the missionary's wife did all she could to nurse him back to health. After his recovery the old native said:

"You were mighty good to me while I was sick. Now I hope you will take care of me the rest of my life."

There are some like that in human society today, and our problem is how to exercise charity to them.

My own opinion is that the one thing that will do them lasting good is the grace of God. A good case of religion will remedy the condition of most of them wonderfully. When you come to think about it, you do not find much want among genuinely Christian people. John Wesley wrote in his diary his experience that when men first became Christians some of them were so poor it was hard to get them to live the Christian life, but afterwards through gaining their self-respect and becoming industrious they grew so rich there was difficulty on the other side. The psalmist said, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Charles H. Spurgeon quoted this text after preaching 40 years and said his experience was the same, that in all his ministry he had never seen the righteous forsaken, nor his seed begging bread.

Let me call your attention to the fact that this method of helping was the method used by Jesus! Physical want to him was the open door to souls. Sometimes he first bestowed the physical blessing, and then the spiritual. Sometimes the spiritual blessing was first and then the temporal, but both went together.

The early church, looking at that sublime spectacle of the Son of God ministering to the souls of men, found its heart softened, and when a man embraced the spirit of Jesus Christ he looked about for somebody to help. The chief characteristic of the early church was just this ministry of helpfulness not only to the souls of men, but to the bodies of men as well.

I think that the church built up its ranks through this instrumentality. I once asked a missionary from China if it was the lower classes they got hold of there. He said, "Yes, but they do not stay there, they are lifted up." In the early church they extended to the poor and needy the warm heart, satisfied their needs and got hold of them, and through the power of Christ and the grace of God built them up to be strong men and women.

I read a story of a man who carried his wife to the hospital. The man had no money, but he was told that a Bible class of a Baptist church owned a bed in that hospital and paid the expenses. He phoned one of the officials of the class, and arrangements were made for the comfort of his wife. The husband was so appreciative of the generosity of those men that he attended the session of the class the following Sunday morning. He became a member of the class, and finally a member of the church, and one of the leaders of that denomination in that community.

Now unfortunately there is a tendency to shift this work from the church to other organizations. It seems to be necessary so to do, and yet it hurts society and hurts the church. We once had education,—now it is transferred to the state; once took care of practically

all charity, and now it is transferred to other organizations. The man in the street looks at the church and cannot see particularly what it is doing. True, it is putting up most of the money and furnishing workers, but he cannot see that it is doing anything. On the other hand, the heart has been taken out of charity,—the Lord in a way has been taken out of it. There is a hard, metallic ring about it. There are many relieved, but there is no human touch,—no one in particular has relieved them. The transaction is devoid of that uplifting sympathy that comes from above, that which not only helps a man but lifts him up toward one's own level.

I have learned to appreciate more and more the Union Mission of Norfolk because it keeps alive the ministry to the soul as well as to the body. I have been reading the report. There are religious services here every day. No one can come here for a meal, a night's lodging, or other help who is not helped on the material side and also on the spiritual side. There is a group of mothers that meets weekly, and they have religious exercises. Also groups of girls who meet, and a part of their work is religious instruction. Everyone who comes down here comes in sympathetic touch with Supt. Kratzig. He is helping in material needs, but at the same time he knows where his help comes from. Some of the people about us are like dead automobiles. You want to hitch yourself to them and pull them until they can make their own way. They need spiritual uplift as well as a place to eat and sleep. That service is rendered by Dr. Kratzig. The work he is doing here is not the work of the cold charity machine: it is a warm Christian work done in the name of the Lord, not only to alleviate immediate suffering but to lift men up and strengthen them. Ours are the feet on which Christ walks today. It is our hands with which he works, and our hearts through which he loves. When people look upon Christ as a great distributor of charity they glorify his name. The greatest music ever sung since the song of the angels was heard has been that music written to the glory of Christ, and the most priceless pictures ever painted have been those depicting him in his saving attitude, and the most magnificent architecture the world has known has been dedicated to him. We may not paint great pictures, or build magnificent cathedrals, but we can feed the hungry, we can visit the sick, we can minister to men in countless ways in Christ's name.

Now the relation is easy to be understood. The work the Union Mission is doing is church work. It is a department of work that most of us are not equipped to do. We are not expert enough to understand it. So churches all pool their interests in this sort of work and have Brother Kratzig as an expert to handle it. It is our work. It is the church at work down here. We expect him to do faithful work, to do it in the name of the Lord. On our side we support it morally and financially, and we pray to the Lord to bestow the power and wisdom and strength that this work may be effective.

The Missionary Manifesto of the King

4. As Recorded by John

Rev. G. Campbell Morgan, D.D., Philadelphia

This morning we turn to the Gospel according to John. We are considering the Missionary Manifesto, or the commission of our Lord to his church as we find it recorded in Matthew, Mark, Luke, and John. I said "commission," and yet there is a sense in which the records are distinct, and Matthew has not reported what Mark, Luke and John have, and so on in each case. Therefore we need the four Gospels if we are to understand the scope of our great and glorious enterprise.

We have considered Matthew, and the keynote of the commission there is authority, our Lord's authority. Then we turned to Mark, which is a gospel for all creation. Then we considered it as we find it in Luke, "Ye are my witnesses," the mission of witness in life. We turn this morning to John, and here I begin by reading the actual words which we are to consider, as recorded in chapter 20, verses 21–23:

"Then said Jesus to them again, Peace be unto you! As my Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost! Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained."

You see, between the first and second part there was a pause, and standing in the midst of his disciples our Lord did a symbolic thing, he breathed on them. Having done that he went on. There was continuity in speech on the occasion, but evidently in the pause that John records he breathed on them.

John's account of the doings of the first resurrection day is of course that of an eye-witness. He was there. Matthew was an eye-witness, but he does not give any account of the first day or of these things. His special account is of the occasion when Jesus met his disciples in Galilee, and as I said, I think that came near the end of the 40 days. Luke was not an eye-witness, but his story is based upon that of eye-witnesses. He tells that in his preface. We do not know whether Mark was there, or not. Probably his story is that of Peter, who also was an eye-witness. But here we have the account of that first day and of certain things that happened from the pen of one who was certainly present, and his message concerning his Master was that of his mission as manifestor and redeemer from beginning to end of his book. That we understand.

Perhaps the key to the book may be said to be found in the 18th verse of chapter 1:

"No man hath seen God at any time. The only begotten Son which is in the bosom of the Father, he hath declared him."

Let us take the Greek word for "declared" and transliterate it! We have already found that where Paul said Jesus was declared the Son of God the word was "horizoned." Here it is not the same word. Transliterate this and it is, "The only begotten Son which is in the bosom of the Father has exegeted him." Your business is exegesis, it is leading out into visibility the things that are contained. That is what a preacher is, and the Son is the exegesis of the Father, the interpretation of God. That is the key to the book all the way through. He is God manifest in the flesh.

Now when we come to the upper room on that first day and Jesus presents himself in the midst of his disciples Matthew tells some of the things that happened, and so do Mark, and Luke, and John. And the words which impressed each were those which harmonized most perfectly with his consistent presentation of Jesus, as the Word of God, the Son of God, the revealer of God, the exegete of God, respectively. If that is in our minds, the background of our study, then we shall see something of the meaning of this story.

John tells us that when our Lord came into that upper room to the amazement of the disciples, the doors were locked for fear of the Jews. There was no need to unlock them; he was in the midst. Luke tells us he demonstrated the reality of his identity with the one they had known by asking them for fish, and sitting and eating with them.

John tells us that when he came he greeted them, "Peace be unto you!" and used the greeting twice over. "Jesus came and stood in the midst, and saith unto them, Peace be unto you! And when he had so said he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you!" (20. 19–21).

Suddenly he is in their midst, greeting them and holding out his hands, and in his hands are the wound-prints. The first "Peace unto you" was to quiet them in their perturbation and fear. Those hands are still held out, and again, "Peace unto you! As the Father hath sent me, so send I you." When you read that, keep your eye on those outstretched hands! "Receive ye the Holy Ghost! Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained."

Three things have occupied us in the consideration of the other phases of the commission. We will keep to our line when we look at this passage: the debt, the dynamic, the deposit. I have put them in a different order, because that is the way they come here. When the Lord came into their midst he first of all revealed the debt: "As the Father sent me, so send I you." Having said it he immediately revealed the dynamic: "Receive ye the Holy Spirit!" Then he revealed the deposit: "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained."

How well we know this passage, and yet there is a sense in which it is the most startling statement our Lord made to his church after his resurrection as to their deposit and their function: "Whose soever sins ye remit they are remitted; whose soever sins ye retain they are retained." How much have you heard about that recently in your missionary convocation? I hope that question does not sound like censorious criticism, but while we are insisting upon the authority of Jesus, and are seeing something of the redeeming message as it touches all conditions of life throughout the cosmos, and even face the appalling responsibility we have to be his witnesses, are we in danger of forgetting that this is the central thing, dealing with sin? I leave that in the form of a question.

Whereas other things are all true, I shall submit to you they are not possible, however true, unless we start here in the realm of moral reconstruction and regeneration. That is the distinctive deposit of the Christian church for the world at large. Let us examine it!

Dealing with Sin

First of all we will take the deposit. What is it? Mark it well! He says: "Whose soever sins ye forgive or remit they are forgiven or remitted."

What is the idea of this word? It is translated in the old version "remit," and in the new, with perfect accuracy, "forgive." What is the idea of forgiveness? This word rendered either forgive or remit means "setting free from." That is simply an etymological interpretation, but it is of tremendous value. Setting free from sin, and "sin" is "missing the mark." Setting free from failure, and that in every possible way.

Forgiveness is not a sort of pious, tender, foolish saying, "We won't talk about it, we will let it go." In the course of my life there have been times when from the standpoint of my paternal relationship with my children I have had to face disobedience. Many a time the hour has struck when I said to them, "All right! This thing is settled. I shall forgive it." I had decided for certain reasons the thing was over as between us, I was going to say no more about it. When you have forgiven a child or friend, never bring it up in a week and say, "Haven't I forgiven you?" When it is forgiven it is done with.

I have never been able to forgive my child in the New Testament sense. No man can. Forgiveness in the economy of God is not merely a statement that the thing is over and it shall be mentioned no more: in the divine economy the man is set free from his sin, loosed from it. That is the idea of "remitted." Remitted sins are put away; that is, as to their guilt, as to their power, as to the presence and personality they are put away. The forgiveness of sins is far more—in the Christian sense—than a mere passing over of something which took place, which now cannot be recalled, and therefore is best forgotten. No, that cannot be.

Forgiveness means the soul is set free from sin, its guilt, its power, its presence. It may be possible that you and I would not enter into an understanding and experience of it in the beginning, but that is what happens when God forgives our sins. We are separated from them, their guilt, their power, their presence; we are set loose, free. Whose soever sins you remit are remitted, the sins are set apart from the person, and the person is delivered from sin, its guilt, its power,

its pollution, and its very presence in the life. It is a great business! That is what Christ came to bring the world, and comes to bring the world.

When sins are remitted, what results from it in personality? Always this: a new vision of God and a new motive of life. Always those two things, and in the last analysis they are one. The forgiven soul at once sees God as never before, and knows that whatever else may be said about God the ultimate truth is that he is love. When the sin is remitted the soul has found love. Not a weak, gushing, anemic thing that covers over the evil thing and says that we will not talk about it. Love is satisfied with none other than the complete removal of the malady that blasts humanity. That is the meaning of the cross, and the forgiven soul comes to that vision of God as the God of love, and at once the motive of life becomes love also.

That is the whole secret. Do not let us think about forgiveness of sins in weak or narrow ways! Our message is that of the possibility of the remission of sin which issues in a new understanding and a true interpretation of God which always creates at the core of personality the nature of God, which is the motive of love.

"Sins retained, sins unforgiven." What does that mean? Of course, exactly the opposite. Sin in that case remains, its guilt remains, its presence remains, its power and pollution remain, and the experience is the binding upon personality of the things which miss the mark of the divine intention. The result is no clear vision of God, and the motive remains, the false motive, which is always the self-centered motive. This is simply a contrast of alternatives.

Now we are sent to the world to create a crisis of choice that our message brings individuals, and it matters nothing as to their nationality or the color of their skin, because Christianity is dealing with the essence of human nature, and wherever the church goes she goes to offer men the opportunity and choice between a life in which sin remains and a life which is set free. We go with our gospel, whether in America or wherever it is, and men and women stand in the presence of this Christ, and they are offered a choice, and according to their choosing so shall the mastery of their lives be in days to come: whether submitting themselves to the Christ whom we present that will set them free from the mastery of sin and passing under the mastery of the God of love, or else they choose and elect to remain under the mastery of sin with all its results. Whenever we take our message we offer men that choice. That is our deposit.

Are we a little in danger of forgetting that? I do not know so much as some of you do about the foreign field, but we are in danger of forgetting it in our preaching in the homeland today. We are round about the suburbs of truth, and they are always beautiful, but never beautiful if you are forgetting the center of truth. That is the Christian evangel.

You notice the relation of things as they appear here: the Father, the Son, the Spirit, the church. The Father sent me, I send you, receive the Spirit, then go forth. "Whose soever sins ye remit they are remitted; whose soever sins ye retain they are retained."

Sent

And that brings us to the second point, the debt. Our debt consists, first, in a recognition of the meaning of our deposit, and then the putting of our lives into line with the great divine movement.

Take the two words "As" and "So": "As my Father sent me, so send I you!"

Read through the Gospel of John rapidly, and as you go take a pencil and put a line under the references that Christ made to the fact that he was "sent." You will find that when once you have noted it and marked it in your Bible you will never read John without feeling the impact of it. Matthew, Mark, and Luke all record Jesus as claiming to be sent from God in certain passages, but in John it is always there. Emerging in chapter 2 you will find it in every chapter of John up to and including the 17th, Christ calling himself sent of the Father. In the 18th and 19th you will not find it. You will find it again in the 20th. If you want to understand your commission, go over those references and see what he said about being sent of the Father! "As my Father sent me, so send I you." My beloved fellow workers, if that gets you this morning as it has gripped me in recent days the wonder and the glory, the spaciousness and the awfulness and the beauty of our responsibility will take hold of you as never before. "As—So."

Let us summarize the general truth! What did the Father send him for? He was sent of the Father for manifestation that through him the Father might be seen. He was sent of the Father for coöperation with the Father that through him the Father's work might be accomplished. Manifestation and coöperation. I am thinking of the Son and Father. Right there at the end, when Philip said to him, "Show us the Father and it sufficeth us!" Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." That is what he came for.

Take another point of illumination! Back in chapter 5 Jesus healed a man on the sabbath, and the rulers criticized him because he had done this work on the sabbath day. Do you remember how he answered their criticism?

"My Father worketh hitherto, and I work."

Did you in your reading set that answer in relation to the criticism? They said he had made that man break the sabbath, and he said in effect:

"You challenge me with making this man break the sabbath. Don't you religious rulers and teachers understand that God has no sabbath? So long as that man lies there don't you understand that sin broke in upon the rest of God, and God cannot be at rest while humanity suffers?"

Activity instead of rest, but activity in order to produce rest for those who are restless. That is God.

"As the Father sent me." That is how the Father sent him, that men might see the Father, and that through him the Father's activity, the restlessness of God created in the presence of human misery, may operate to the ending of the misery of men and the establishing of the rest of humanity.

"As the Father sent me, so send I

you." Reverently and daringly, what does it mean? It means that in proportion as we understand and obey we may say, "He that hath seen me hath seen the Christ." And we may say, "My Saviour worketh hitherto, and I work." The Father sends the Son, the Son sends us. The Father sent the Son to reveal himself, the Son sends us to reveal the revealer. So in the last analysis God is to be revealed in us through our nearness to the Christ who is the revealer.

Receive the Holy Spirit!

"As the Father hath sent me, so send I you. Whose soever sins ye remit are remitted, and whose soever sins ye retain are retained." Again the question, Who is sufficient for these things?

Mark what he did between the statement of our debt and our deposit:

"He breathed on them and said, Receive ye the Holy Spirit!"

That was a prophetic breathing. I use the word prophetic because they did not then receive the Spirit. He told them at the same time not to depart from the city until they received the Spirit. It was prophetic to show them that the dynamic for the carrying out of this great mission of manifestation and coöperation, and the loosing of men from sin or the ratifying of men's own choice to remain in sin, is the power of the Spirit.

How was Jesus sent of the Father? He was born of the Spirit; he was anointed by the Spirit; he offered himself on the cross through the eternal Spirit; he was raised from the dead by the Spirit; and as Luke tells us at the beginning of the Acts, he instructed them in those forty days by the Holy Spirit. All his work was in the fellowship of the Holy Spirit. "As—so, receive ye the Holy Spirit!"

He was born of the Spirit in a strange and mystical sense. The Spirit brings you and me and all men into vital relationship with the new humanity which is the humanity of Jesus as differentiated from the humanity of Adam. Men will talk about Jesus as their brother. You have no right to call him that until you are born again. The humanity which shares the nature of Jesus, and only such, can be his witness.

The Spirit is that of power for manifestation and of power for coöperation. This is the fundamental message of our evangel. We go to the world to make the announcement to the world of a new moral beginning as rendered possible in spiritual power through Jesus Christ. We are to bring men to opportunity, and so to Christ. We are to declare the issue with authority: sins remitted or retained. That is not the office only of the priest within the church, it is the office of every Christian.

I wonder if you have ever pronounced absolution upon a soul? Scores of times I have done it. A man comes to me seeking to know Christ. I talk with him, put before him the way of life, show him that the way of life is that of repentance toward God and faith in our Lord Jesus Christ. He follows me, and he says, "I do repent, I will believe." When he says it I have authority, and you have, to say, "Thy sins which are many are forgiven thee!"

I put the way of life before a man, show him repentance toward God and faith in our Lord Jesus Christ. He says, "I am not prepared, I won't, I can't, I refuse." Then I say to him (and I have had to say it), "Your sins are retained, they abide upon you!"

It is this mystic power of bringing men face to face with Christ, of giving them the opportunity of moral regeneration, that is committed to us, and there is nothing humanity so needs until it finds that.

The Balanced Life

President Clarence A. Barbour, D.D., Brown University

Acts 1. 6–12.

It was the end of a memorable forty days for those disciples. Forty days before the blow had fallen for which they seem not to have been fully prepared, although they had been warned again and again it was coming. There was a wail of disappointment and of despair in the words of those two disciples on their way to Emmaus who were joined by a stranger, and as they went along they told him about the crucifixion, and they said:

"We trusted that it had been he which should have redeemed Israel."

Past tense, "We trusted"! Now it was all over, the sun of Israel's hope had sunk in the blackness and blankness of the tomb.

But a better day had come. The Master had come back again, not exactly the same, though he looked the same, but now he could appear and disappear at pleasure. He stood in the midst of them without going through the ordinary process of passing through open doors. He was the same and yet not the same, and they had walked and talked with him as they did in the olden days during those years when they had been going up and down the roads and paths of Palestine.

There came a day when they stood together upon the Mount of Olives, and he looked over that marvelous prospect that spread before one's gaze from the Mount of Olives. Almost I think he had a sense of great relief as he stood there. I do not think we appreciate in any adequate measure what those years upon the earth meant to Jesus. There was the most sensitive spirit that ever came to earth, and he lived through those heavy years, lived them with his face steadfastly toward Jerusalem, lived them with dauntless spirit, but he must have lived them with a sorely wounded spirit. And now with a sense of great relief he felt it was all done, that his work was finished, and that he could go home.

As he stood there on the Mount of Olives with his disciples, with his hands lifted in blessing "he was taken up, and a cloud received him out of their sight." And as they stood there the record says, "Two men stood by them in

white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven?" For they were looking up with that look of bereavement that always comes when one whom we have loved has gone away from us.

I say it tenderly, because it touches the heart strings, but I think it is possible to be selfish in grief, don't you? To forget that there are people who need us still, even in our grief?

A while ago there was a beautiful article in a magazine called "Consolation," by Albion Fellows Bacon. It was after the death of her daughter Margaret. In the course of that article she says this:

"Tell her, O gracious Lord, if it may be, how much I love her and miss her and long to see her again! Be pleased of thy love to let this be, and mercifully keep me from every act which may deprive me of the sight of her, or mar the fulness of our joy when the end of our days hath come!"

When Ellen Terry died, not a great while ago, some one described the sight of the old farmhouse where her body lay quietly. There were no curtains down, no figures in black, but on the gate was a white card with the lines which she had penned herself in her copy of à Kempis' "Imitation of Christ." She had written these lines in that wonderful book of devotion:

"No funeral gloom when I am gone, groups gazing, tears, black raiment! Think of me as withdrawn into the dimness, remember all the best of our best moments, and forget the rest, and so to where I wait come gently on!"

That was the great actress Ellen Terry who wrote those lines in the front of a book of devotion.

I say it tenderly because it touches the inmost heart of us, but there is such a thing as to stand looking up into heaven forgetting that there are people left on the earth. And we must not forget that, must we? But there is a watching for the Lord which is good, and for which there is no rebuke. We do not want to be caught unawares when he comes again.

I was preaching at Harvard one day, and in the audience there was an old lady with white curls. I did not know who she was, but in the course of my address I referred to John Fiske the historian. After the service she came to the front, greeted me, and said:

"I am the widow of John Fiske. Won't you come to my home, and see me and talk with me?"

So Mrs. Barbour and I went to her home in Cambridge, and we stood in that library of which I had read so often, that wonderful library of John Fiske, and I remembered the description some one gave of standing before the fireplace with John Fiske himself.

Over the mantel there was a picture of John Locke the philosopher, to whom John Fiske owed a great deal in his thinking, and just over the fireplace are these words in Latin:

"Learn, study, as if you were going to live always! Live as if you were going to die tomorrow!"

As John Fiske stood there with this man who describes it, he said with that slow, sweet smile characteristic of him:

"That is really the motto of my life! Learn, study, as if you were going to live forever! Live as if you were going to die tomorrow!"

Seneca, an old Roman writer, speaks of life as an inn. It seems to me in a sense we ought to have our baggage packed and our tickets bought, and be checked out and waiting for the time. You can do it and still study and learn as if you were going to live forever. The two things are not contradictory at all.

Now then about the balanced life, to the thought of which what I have said already leads up. There are two sides to every achieving life.

Quiet

One is the quiet side. And in connection with the quiet side of life let me speak of two things!

One is the habit of prayer. Have you prayed this morning? Used you once to pray morning and evening, then did you stop praying in the morning and only pray in the evening, and now perhaps even in a place like this, even with people such as come here, have you given up the practice altogether? You wonder what is the use of having set hours of prayer, you want to be in a spirit of prayer all the while? You remind me of people who do not go to church because they can commune with God in nature. They can, but most of them don't! Let me tell you, when people do not have regular hours for prayer as a rule it is just talk when they speak about being in the spirit of prayer all the while!

Have you given up the prayer in the morning and evening? Or have you given up what is really the essence of prayer, communion with God, not just petition? That is a selfish kind of prayer which consists only of asking God for something.

Luther and Melanchthon were great friends. Melanchthon was desperately ill, and Luther and everybody else thought he was going to die. Luther in great grief went to his bedside and said:

"Philipp, have you made your peace with God?"

Philipp Melanchthon looked up with a wonderful smile and said:

"Martin, God and I have not quarreled for a long time!"

That is the essence of prayer,—communion. And you will not know that unless you give yourself time for the quiet side of life. We are too much hurried, we crowd our days too full of many things. The busiest of us ought to find the time to let our hearts open before him, and let him talk to us.

Another feature of the quiet life should be meditation.

I read in a newspaper a while ago this little bit which talked to me, and I hope it will talk to you. "One August morning a skipper's daughter sat in a dory drawn up on the beach. Beside her she had laid out rows of shells, pebbles, and little wisps of seaweed. Nothing happened. She just sat there quietly, crooning happily to herself. By and by I asked her what was going on, and she said, 'It's a party.' And there she sat with her imagination changing these things around her into something else, something ideal, something she saw that other people could not see."

I thought as I read that we practical, hustling Western people have lost the art which the ancients had, and the

Oriental people have still. For convenience' sake let us call it meditation! It is really the art of unlocking for ourselves the wonderlands of our own creative imaginations. Our ancestors read less than we do, and I think they knew more about some things. They had less to read than we have, but they spent more time in thinking about what they read.

John Bunyan only had three books: Fox's "Book of Martyrs," "Plain Man's Pathway to Heaven," and the Bible. That is all, but he dreamed his dream of the "Pilgrim's Progress," and never has a man dreamed such a dream since.

The heathen thought they should be heard for their much speaking, we are told, and sometimes we think we should be heard for our much reading. And we can read so much that unless we are careful we do not take time to think. Look at the average heap of books and periodicals on the average library table! In how much of it can you find a sentence or idea to sit down with, close your eyes, and hold in your mind for five or ten minutes for the refreshment of your spirit? We read quantities of odds and ends, and immediately forget them. Sort of chicken feed of the intellect! The ancients read a few great ideas greatly expressed, and fixed their minds on them until the germ thoughts sprouted and sprang up and bore fruit. It is as easy as breathing, and as natural. Only to get it we have to cultivate the habit of quiet, the habit of meditation.

When I was a college student I had to earn my way through college. For three summers I was a clerk at the Lincoln House in Swampscott. It was not a transient hotel, and I met a great many prominent business men, who were good to me. I got a great deal out of those men which has stood with me during a lifetime.

John Hudson, president of the Bell Telephone Company, was a man who particularly interested me. He did not go to business every day. He would go to business for a week, and then stay down a day, and on those days when he stayed down he used to take a book and go immediately after breakfast to the cliffs overlooking the blue sea. He would lie there all the morning, sometimes his book open, sometimes closed, but he was lying there looking out over the sea. He would come in for luncheon, and then go out again to look over the sea; read a little, then look out again. And the next morning I noticed he came down and started to business with a new light on his face. He had given himself a chance to think, to meditate.

I want to say to the young people here, do not think you have to be doing something all the time! If you have an hour to fill, do not think you have to run out to some movie, do not feel you have to crowd your life full of things all the time! That is one trouble with American people. Let us give ourselves a chance for the quiet side of life!

I wonder sometimes whether this age is not getting engrossed in mechanical toys and missing the better things. I wonder whether automobiles, flying machines, skyscrapers and industrial civilization are not being taken too seriously. What if the whole machine age should be compared to the inner splendors of the human spirit? Nothing but a mechanical toy! Would it not be better to know something of what is pictured in that story of that little girl sitting in the dory with the shells and the pebbles, and the rock weed, and seeing some things that do not appear to the eyes of people who are always in a hurry?

Activity

Now let me come to the other side! It is possible for one to spend too much time in being quiet, because there is another side to life.

When I was a boy in Hartford there was a great man who lived there, and his name was Horace Bushnell. He was an old man when I was a boy, but the city was full of the thought of him. He was pretty lame in those days, and he could not walk without leaning heavily on his cane.

He came down High Street one Monday morning, and one of the ministers met him. Dr. Bushnell said:

"Are you going to the ministers' meeting?"

"Yes, Dr. Bushnell," said the minister.

"I am sorry I cannot go. I cannot walk, and I cannot sit so long, either. What is the subject this morning, my brother?"

He said: "The subject, Dr. Bushnell, is Abiding in Christ."

"That is a great subject! I wish I could be there to discuss it with the brethren. Will you take a message from me to the brethen?"

"Yes, Dr. Bushnell."

"Will you tell them that abiding in Christ is something more than basking in Christ?"

I never have forgotten it—it is something more than basking in Christ. When Jesus went away from this earth that day he left something for those men to do. They had been walking with him and talking with him, but he left something for them to do, and that was actively and vitally to carry out into the world the things he had taught them by word and by example. They had no business to stand there too long looking into heaven, there was something for them to do.

I was reading over again last night that story of the talents. The man going into another country gave one servant five talents, another two, and another one, each according to his several abilities. You remember that the one who had five talents went and traded with them and came back with other five, the one who had two brought back other two, but the one who had one talent did not do anything except bury it in the earth. As I thought about that and about this message I am bringing to you this morning I wondered if there was not application to our thought of today. I wondered whether our knowledge of Christ by his teaching, by companionship with him, may not be our talents. Some of us have more knowledge than others, just as one had five, another two, and another one. Not all people have the same capacity for knowing Christ, but all have some capacity and knowledge of Christ. I wonder if that is not the talents which we are bidden to go out and use as his witnesses.

What was that saying I saw somewhere? Jesus has no lips now but our lips, and no eyes now but our eyes, and no hands now but our hands. He

does not go out himself in his bodily form today to bring his message to people, he goes out through us; and whatever knowledge we have of Christ is a talent that we ought not to bury in the earth, but take out and use! Do people know any more about Christ because we know something of him?

Christ is the word of God. What does that mean? A word is an expression. Christ was the expression of God, the way in which God revealed himself to men. And now we are words of his, expressions of him, and our business is to tell people by word and by life what we know about Christ.

So that is my message this morning! There are two sides to any achieving life, the quiet side and the active side. The one is incomplete without the other. Let us give ourselves time to learn of Christ, and then having learned of him let us go out and express him to other people!

I have a dear friend in the Methodist Episcopal church, Bishop McDowell of Washington. He told in my hearing a while ago one of the loveliest stories I ever heard. He said that some years ago he was out in Madison, Wisconsin, and he was at a hotel. He came down one morning to breakfast, and sat opposite a young commercial traveler. He was the older man, and so he said, "Good morning," and the young man said, "Good morning," and so the floodgates of conversation were opened.

The young man said: "I am a traveling man."

"So am I," said the bishop. He said he traveled a good many tens of thousands of miles a year, so he thought he could say he was a traveling man too.

"I am in the jewelry business."

"So am I," said the bishop, for he thought of that saying, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Said the young man: "I used to be just a salesman, but now my father has taken me into partnership."

"So has mine," said the bishop.

Said the young man: "This is my first trip out as a partner."

"Oh," said the bishop, "I have made a great many trips!"

Said the young man: "I am doing a good hard day's work every day, because I want to have a good report to give to my father when I get home."

"So do I," said the bishop.

So do I, and so do you! Let us give God a chance to talk to us, and then let us do something with the gifts that he has bestowed upon us!

Outstanding Days

Rev. Maurice Levy, D.D., Pittsfield, Mass

It was never intended that every day should be like preceding days. If life breaks down, becomes humdrum, ordinary, the difficulty is with us, and not with the scheme of things. Lives should not run on one level, nor be all ascent, nor all descent, but rather they should sometimes plumb the deep, and rise on other days to touch the sky. The roads of life should be many and varied.

The psalmist is speaking in Psalm 84 of a day which stood out, not one in a week, or month, or even a year, but one day in nearly three long years. "A day in thy courts is better than a thousand!" A day that stood out as a notable chapter in his spiritual biography, underscored, red-lettered, flaming against that background. I want to talk this morning about outstanding days.

First of all, let us observe some of the days that stand out in spite of yourself!

There is, for example, your birthday. You do not remember it, but you had considerable to do with the significance of the occasion, and since then friends have come, clasped your hand, slapped you on the shoulder, and said:

"God bless you! Many happy returns of the day!"

There was the first school day, which may not have been impressive from the angle of the teacher in all probability, yet that day had wrapped within it all the possibilities of an unknown future. A boy is something more than what my friend Norcross calls a "wiggling worm," and a girl far more than a "giggling beauty." Wrapped beneath their jackets there are all the possibilities of the coming day,—there are teachers, leaders, statesmen, there are builders in the kingdom of God. The first day of school is prophetic of all that potentiality.

Again, there is the graduation day, when the diploma is in hand as a symbol of the fact that you are equipped and ready.

"When duty whispers low, 'Thou must,'
The youth replies, 'I can!'"

Other occasions can be multiplied as red-letter and outstanding. For example, when you make the discovery that some one else occupies an area in your thought and the growing spaces in your affection. The twain are brought together, the old question and answer asked and given, and later two hearts that beat as one stand in the presence of the man of God and are pronounced man and wife in the name of the Father, Son, and Holy Ghost.

How we might multiply these days, red-letter and outstanding, but . . . but there comes a day when grown into maturity we find it possible to get away from the grind of things and follow the lure of the speckled beauty, or enjoy some other occasion out in the open when cares are left locked behind securely in the office. You recreate yourself and come back renewed for the task of every day.

There are days of recognition when your name appears in public print, and possibly your photograph. There are days when you become conscious not merely that the community at large is aware of what you are undertaking and carrying through, but days when you become conscious also of their approval, and possibly of their applause. We are not ambitious primarily for publicity or hankering for the so-called limelight, and yet at moments for a man to be and do his best he must know

that others are appreciating, and approving, and applauding.

I well remember an experience of mine a few years ago. A man well known in Bible and Christian circles came to our suburb and organized a men's class in the community. All went well for a while, and then we seemed to lose our wind; there was a decided lagging. He said to me on one occasion:

"Pastor, I am afraid people do not realize what I am trying to do in this community!"

"I can understand that, my brother, but after all that is not the thing for which you and I are laboring. We are working together with God."

"I know all that, Mr. Levy, and yet there are some of us who need to be patted on the back occasionally. We cannot help it, we are built that way."

He was psychologically right. There are men and women built that way. They need our approval persistently. It is a great day in their spiritual biography when they know respect, understanding, and appreciation.

These are not the days of which I want to speak this morning, for I cannot get away from the fact the psalmist put his finger upon one day in three years. He said it stood out bright and blazing, never to be erased from his memory.

The question I want to raise is: Is it possible for us when we go back home from the tingling atmosphere of our conference at Northfield, if not to make every day an outstanding day, at least to catch something of the flash of these fine days together, and pack it into each new day as it comes for our disposal? How can we make every day, or at least an occasional day, an outstanding day?

Should it not be observed, in the second instance, if we are to do this and develop outstanding days over and over again, that it must be wrought out of the raw material of days that are ordinary?

What is romance but the fine flowering of the commonplace? Everything bright and beautiful is made out of something that is anything but magnificent at first appearing. If we are to have great days, therefore, they must be fabricated out of what we call ordinary days.

I had an illustration during my pastorate at Newton Center. A friend asked us to be guests at a dinner. After dinner had been served we retired to the drawing room. As conversation lagged our host said:

"Now, some of you might like to go up to the game room and listen to my Victrola" (it was not as commonplace then as today).

After he had played several records he lifted one out of the cabinet and said:

"Here is one of which I am particularly fond! It has as its motif, 'A Little Bird Went Flying,' and upon that folk song as a motif there are developed a fugue, and a waltz, and a mass, and something decidedly uncanny. I am going to insert the record and set it playing, and see if you can suggest the master in whose name the improvision is attempted!"

He did so, and from the Victrola there came first the folk song. After a pause there came the fugue, and everyone exclaimed it sounded like Bach, the master of the fugue. There was another pause, and this time from the instrument there came not a fugue, but one of those light, airy, fantastic 3–4 numbers which proved most bewitching, and we exclaimed, "That is Strauss!" There was still another pause, and now there came from the mouthpiece not a fugue or a waltz, but one of those symphonies so soul-stirring, so uplifting, it seemed to challenge the soul out beyond and wing it into the presence of the Most High. No one answered, until some one inquired almost breathlessly, "Could it be Gounod?" He was the master of the music of inspiration, aspiration and worship. There was a final pause, and now from the instrument there came something so weird, so eerie that no one spoke until some one exclaimed:

"That sounds like Wagner!"

What took place that night? Out of the raw material of that commonplace music stuff, "A Little Bird Went Flying," there had been developed a fugue by Bach, a waltz by Strauss, something typical of Gounod, and finally a measure distinctly Wagnerian. If a man can do that with a record and ordinary music stuff, what can't God almighty do when he takes human life with its untold potentiality, the music, the thrill of tinkling days that can be developed beneath the guidance of the Spirit of the Most High?

Two Cautions

If we are to take our lives at that angle and develop them in that exceptional manner, there are two cautions that are to be observed.

First of all, you will not create outstanding days simply by quitting the task, packing up the job, and running away, saying, "Beautiful it is in the regions beyond, and the task in which we are engaged is so humdrum, meager, how can it be made magnificent?"

How many of you remember that poem of Henry Wadsworth Longfellow in which he tells of the monk at his morning prayer, who as he kneels becomes aware of a presence not of the earth, but a celestial guest? He abandons himself to the ecstasy of that immediate experience only to be rudely interrupted by the tinkling bell at the convent gate which meant that the poor of the city had come for their daily dole, they were so hungry.

"Deep distress and hesitation
Mingled with his adoration.
Should he go, or should he stay?
Should he leave the poor to wait
Hungry at the convent gate
Till the Vision passed away?
Should he slight his radiant guest,
Slight this visitant celestial,
For a crowd of ragged, bestial
Beggars at the convent gate?
Would the Vision there remain?
Would the Vision come again?
Then a voice within his breast
Whispered, audible and clear,
As if to the outward ear:
'Do thy duty: that is best!
Leave unto thy Lord the rest!'"

Slowly he rose to his feet, made his way to the convent gate, flung it wide, fed the poor, and it seemed that every bit of bread was a sacrament that day. The last man fed and sent away with his blessing, he hurried to his chamber. "Would the Vision there remain?

Would the Vision come again?" Then as he knelt once more he became aware of the presence and of the voice again:

"Hadst thou stayed, I must have fled!"

He would have gained nothing by quitting the call of duty, by escaping and running away. We gain nothing, my friends, if we think that by evading the job and quitting we gain the higher purpose of our God. Yet, on the other hand, there should be sounded the other caution.

If we gain nothing by quitting, running away from things we define in terms of duty, we shall gain nothing by so gluing ourselves to the things of duty that we do not see beyond what we are doing.

May it not be that this is a peculiar temptation in an age when everything is industrialized, mechanized,—when the machine is supreme, the job is on top, and we are subordinating the desires of personality? We used to pray when we were children:

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake
I pray the Lord my soul to take."

But now in this hurrying, industrialized age we pray:

"Now I get me up to work,
I pray the Lord I may not shirk.
If I should die before the night,
I pray the Lord my work's done right."

It is hurry, the thing must be done, and be done on time in our industrialized century. Yet we find that a man can so do that as to lose sight of himself. He can become so absorbed, intoxicated, like the "fool" in the New Testament story did, that in the glamor of things he loses sight of himself.

You may have heard about the little girl praying in her mother's presence. Suddenly she looked up and exclaimed:

"Mother, if daddy died do you think he would go to heaven?"

"I hope so," the mother replied. "Why?"

"I am afraid he could not get away from the store."

That is the idea exactly! The things we are doing loom so big at times that they imprison us. We cannot get away from things we are doing to see beyond them some objective that is fine and compelling. It may be necessary for us to take days off, and occasionally to pack up our job in order that we may get the perspective, and see further, and respond to the lure of the regions beyond.

With these cautions may I add, if we are to have a great day it must be one in which we heed the injunction of the apostle, "Whatsoever you do, do all in the name of the Lord Jesus!" A day in which from the morning watch to the sunset and beyond we baptize everything into the consciousness of the presence of the power of the spirit of Jesus.

May I tell another incident in conclusion from my happy Newton Center days? We had a deacon in our church who was a member of the jewelry establishment of Shreve, Crump & Low. He asked me on one occasion if I would not like to come to the store and see some new tapestry. I arrived at the appointed time, and he was busy with diamonds strewed here and there on a table like pebbles. He put them in a bag and securely locked them in the safe. He asked me if I would care to see a couple of rings. He took me to the ring counter and showed me ring after ring. They were beautiful. He took one from the counter and said:

"Pastor, you can have that for $7500!"

He put it back on the counter and took another still more bright and blazing, and I followed him to the rear of the store, down stairs to the basement, between high tiers of packing cases, and we stood beneath the windows in the sidewalk. He held the ring diamond up. It had been bright up there in the main store, but now it began to blaze with all the colorings that man ever made and God put together.

I said: "Deacon, what makes it different here?"

The smile with which he answered was of heaven, I am sure: "It is the light from above."

Yes, it is the light from above that can take a gem and make it beautiful, bright, and blazing, and it is the light from above that can take a human countenance and make it resplendent and shining. It did that with One. We behold God in the face of our Lord Jesus. It can take the ordinary things of life and change them. All we have to do is push up the blinds and let the light shine through to take our drab and dull lives and make them things of light and gratification, until each is turned into an outstanding day.

The light from above; the presence of God; a conscious awareness of the presence of God. It took a mere bush and made it blaze in the presence of Moses. It took a life and made it wonderful in the instance of Jesus. It can take these days at Northfield, with this awareness of the presence of God, and make them memorable in every spiritual biography.

Why have we come out of so many quarters to the fellowship of this wonderful conference in the atmosphere of Northfield? There is something for which we have come, my friends.

I shall never forget how years ago "Big George" Baker and I sat side by side in the church in North Adams in the closing moments when we were listening to an address by Dr. Cornelius Woelfkin. As the message made its way by the Spirit of God, as though winging through to each heart that afternoon, "Big George" leaned over and exclaimed:

"Maurice, that is what I came for!"

I have never lost that moment.

Young people, you and I are praying together that something in the way of inspiration and response to the challenge of the king, devotion to the consciousness of the call of Jesus, something like that may happen here at Northfield. That is what we came for! If that comes about we shall realize that these days together shall be festal days, outstanding days.

A Christian World Program

No civilization without education
No education without character
No character without religion
No religion without Christ.
—Roderick Scott, Foochow.

International Sunday School Lessons

July 8, 1931
The Gift of the Holy Spirit
Acts 1. 6–14; 2.

With the death of Jesus the question would no doubt arise in the mind of friend and foe, What will become of his cause, of the kingdom of God which he proclaimed? How could it survive the hostility of those who had crucified him?

The question found answer in the promise and coming of a new person and power, God manifested in spirit in a new relation to mankind, and of a new program not primarily of the kingdom.

Promise of the Holy Spirit and power, 1. 4–8.

The disciples were intent on the realization of Jewish national political hopes. The resurrection of Jesus Messiah made them sure he would remain on earth and restore the Davidic kingdom with himself as king. Would it be "at this time"? Our Lord did not deny the fact, but he left the time indefinite, and switched them on to a new program with present duties in new power. What power? Not the power of oratory or skilful debate, not of knowledge or reasoning, not of friendliness or social service, but Holy Ghost power!

Their program was to be a worldwide personal witness regarding him in the power of God the Holy Spirit. "Through the Holy Spirit the saint is geared on to omnipotence" (Moore). They should begin in Jerusalem, extend their witness to Judea and Samaria, and to the uttermost part of the known earth. And that generation did it! Some one has described the program as local missions, state missions, home missions, and foreign missions. "The Christian skyline reaches out to the edge of the world."

Presence and power of God the Holy Spirit, 2. 1–8.

What happened? Suddenly, while the believers were together, certain audible and visible phenomena occurred: not ordinary wind and fire, but the nearest way to describe them in human language was to say, an echoing roar "as of" wind and appearances "as of" fire. The inner experience of the believers was that they were all "filled with the Holy Spirit," and received powers of utterance in a 3rd miracle which enabled them to witness to foreign Jews and proselytes in their own languages (5–11).

The filling with the Holy Spirit means that he, the third person of the triune God, indwells a believer as a definite experience, taking complete possession of his yielded personality and all his faculties. His unique function is to make the living Jesus real to the believer. Peter is a flesh-and-blood illustration. What a change it made in him,—his character, his understanding of Jesus Messiah and of the Scriptures, his efficiency,—as we see him in Acts contrasted with the Gospels!

Receiving God the Holy Spirit is not an evolutionary process, not an internal development, not a working up, but an act of faith, Galatians 3.14.

There is no record in Scripture of any "waiting" since Pentecost, if only a person has fulfilled the conditions.

Power is needed to operate everything. Even the believer has no spiritual power apart from God the Holy Spirit. The danger is to witness without power. Do you witness of Jesus in Holy Ghost power?

Golden Memory Text—Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth! Acts 1. 8.

July 12, 1931
The Preaching of the Apostles
Acts 3 and 4; I Corinthians 1. 21–25. Lesson portion, Acts 4. 1–14

Following the miracle at the Beautiful Gate of the Temple, 3. 1–10, Peter addressed the crowd that assembled, 3.11–26. Thereupon he and John were arrested and imprisoned, 4. 1–4, and next day were brought to trial before the sanhedrin, 4. 5–22. The immediate sequel is told in 4. 23–31.

Taking our cue from the lesson title we find two reports that give an idea of the early preaching of the apostles. Peter is spokesman in both cases. One is his address in Solomon's Portico, the other his answer to his questioners in court.

Peter's address in Solomon's Portico, 3. 12–26.

Notice that it was addressed to the "men of Israel," hence it was Hebrew in tone and content, quoting from their Bible.

Verses 13–16 are the speaker's explanation of what had happened to the impotent man, and how.

Verses 17–26 are a forceful personal appeal to see their Messiah in Jesus of Nazareth. He conceded their ignorance that led to their crime of murder, and urged them to repent and reform.

One result of this address was a large increase of believers, 4. 4.

Peter's answer in court, 4. 8–12, 19, 20.

"By what power, or in what name, have ye done this?" questioned the religious leaders, as if they were exorcists using a magical or diabolical power or formula.

It was the opening Peter needed to witness before the rulers. Filled with God the Holy Spirit he ascribed all power to Jesus Messiah, whom (he said) they had crucified, but whom God had raised from the dead. And he added that Jesus was the headstone of the corner, and only saviour. It is a concise summary of the gospel.

The effect is given in 13–22. The leaders marveled at the two apostles' outspokenness, intelligence, courage, faithfulness, Christlikeness. But as they could not deny the miracle they tried a policy of repression, threatening them before releasing them.

Infidelity and opposition cannot explain away a good convert.

A man with conviction and courage born of God the Holy Spirit can confront any persecution.

Peter and John may step into our lives any day: men filled with God the Holy Spirit and wielding the power and persuasiveness of God.

Golden Memory Text—We must obey God rather than men. Acts 5. 29.

July 19, 1931
Social Service in the Early Churches
Acts 4. 32–35; 6. 1–7; 9. 36–39; 2 Corinthians 9. 1–15. Lesson portion, Acts 4. 32–35; 6. 1–4; 2 Corinthians 9. 1–7

The social value of the gospel appeared first in Acts 2. 42–47. It is thought that we have here a picture of the early church for some years. Their steadfast continuance in religious exercises is emphasized. The apostles main-

tained a powerful ministry. Living conditions were something like what occurs in non-Christian lands today when converts are few and persecuted by adherents of the religions they have discarded for Christ. Richer members voluntarily sold their possessions as required to meet the needs of all the group. It was a new glad type of religion, not mere charity or poor relief. Outsiders were favorably impressed, and day by day some were saved and added to the ranks of professed believers. Such a church always does attract outsiders.

Evidently all this was quite different from modern ideas of communism. It applied only as far as required to meet the needs. It was purely voluntary. It was spiritual and Christian in essence. It was strictly within the company of believers. Character came first, then practice.

Spirit of social service, 4. 32–35.

The emphasis here is on the brotherly generosity of the well-to-do, leading up to the cases of Barnabas and Ananias and Sapphira. Heart unity and selflessness were the animating motives.

System in social service, 6. 1–4.

As numbers increased friction developed in the Christian company. The communism of chapter 4 did not function properly. Note that needy widows were being looked after, but somehow the Hellenist widows were overlooked! Did charity begin at home with the Hebrews, and was there not enough for all? Was there even a trace of prejudice or dislike?

Anyhow, the XII called a congregational meeting and outlined a division of labor. They would minister in spiritual things, while a new group of VII should handle temporal affairs primarily. The latter were to be men of high Christian character and reputation, and they were inducted into office with prayer and laying on of hands. And they did not cease their spiritual efforts, and presently developed into evangelists and teachers.

The church is still caring for its needy widows and others. But are church officials today chosen on the same high spiritual plane, and do they also function on spiritual lines?

To be spiritually efficient a church must not neglect its organization and methods of working.

Readiness in social service, 2 Corinthians 9.

Here is a picture of a church in the pagan metropolis of Corinth—all the churches that Paul founded on his missionary journeys were self-sustaining,—taking up an offering for the Jerusalem Relief Fund. Paul had written them about it in 1 Corinthians 16. 1–3. He returns to the matter in 2 Corinthians 8 and 9. Read both chapters!

Paul's purpose was to make sure that Corinth's promised contribution was in hand when he reached there on his way to Jerusalem. He added some words about the true spirit and principles of Christian giving. Of one's bounty, not extorted from one's covetousness. With heart purpose and cheerfulness, not grudgingly or from a sense of duty.

What a transformation it was to find a church with such altruistic spirit in that hard, selfish pagan world!

Social theorists often claim that a better social order will make better men. The reverse is truer: better men will make a better social order. You must Christianize the individual before you can Christianize the group.

Nowadays most relief work is done by city or state, or by agencies other than the church. Even though most of the funds for organized charity are derived from church members the church as such in most cases has little contact with needy individuals. Isn't that a loss to the church?

How much spiritualized social service are you doing in the name of Christ? Your class? Your Sunday school? Your church?

Golden Memory Text—He himself said, It is more blessed to give than to receive! Acts 20. 35.

July 26, 1931
Christianity Spread by Persecution

Acts 7. 54 to 8. 4; 11. 19–21; 26. 9–11; 1. Peter 4. 12–19. Lesson portion, Acts 7. 59 to 8. 4; 11. 19–21

Jerusalem believers scattered abroad, 8. 1–4.

This was the first general persecution of believers in Jesus. It was staged by Jews, not Romans.

When did it start? On the very day of Stephen's martyrdom.

What started it? Look back to the tongue-lashing Stephen gave the sanhedrin in 7. 51–53! He denounced them for resisting God the Holy Spirit, murdering Messiah, and disobeying the law of God. It was a crushing arraignment of their religiosity. No wonder they were infuriated! But it was not until Stephen spoke of seeing heaven open and the hated Jesus standing at the right hand of God that they rushed upon him, dragged him outside the city, and stoned him.

Saul of Tarsus seems to have been their leader, and now that the fierce spirit of persecution, born of intense and sincere religious conviction, was aroused he became the organizer of systematic house-to-house search for believers. There must have been thousands of them in Jerusalem at this time. Saul made havoc of the church, seeking to uproot it as a wild boar uprooted a vineyard. He pursued them even to foreign cities. Many were imprisoned and condemned to death, Acts 26. 10, 11. Others escaped and were scattered everywhere, becoming (unintentional) missionaries as they took their religion with them, "preaching the word" wherever they went. The evangelical ministry of Philip in chapter 8 and the conversion of Saul in chapter 9 are a sequel to this persecution.

Why the believers had not issued forth before we are not told. Six years may have elapsed since the death of Christ. God turned the persecution to his glory by scattering the fire everywhere. The cause of Christ gained wide publicity and extension. Jerusalem was no longer the only center of Christianity.

At Antioch in Syria, 11. 19–21.

Some of those believers traveled as far as Cyprus and Syria. They preached at first only to Jews of the Dispersion, but among them were natives of Cyprus and Cyrene (now Tripoli in North Africa,) who were bound by no such racial restrictions and who began to preach to Greeks also, with immediate results. This was an innovation. The apostles were not yet officially ready to evangelize the Gentile world, but these unnamed laymen could not keep silent about their Saviour and Lord.

Luke was impressed by the size of the movement. "A vast multitude" (Weymouth) believed and turned to the Lord (21). "Much people" was added (24), "much people" was taught (26). The church almost immediately becomes the premier Christian church, at least so far as Acts is concerned. For it becomes the mother church of foreign missions (c. 13), from which Saul sets out, and to which he returns to report, and to rest.

The new name "Christian," was invented at Antioch. It implies that the group of believers was not regarded as

a sect or section of Judaism, but as an independent congregation. It reveals what—or WHOM—Antioch saw back of the changed lives of the believers: they belonged to Christ.

Read an article by Dr. Scofield on another page in this issue!

Persecution is less deadly to Christianity than prosperity and ease. History shows that persecution always issues in deepened conviction and growth. Christianity has inherent power to survive persecution.

Have you ever been persecuted, even mildly, for your faith? Would a blast of persecution improve the tone and quality of the average church member? Are we loyal to Christ without the pressure of persecution?

Consider the persecution of professing Christians in Russia today!

Golden Memory Text—Be thou faithful unto death, and I will give thee the crown of life! Revelation 2. 10.

CHRISTIAN ENDEAVOR TOPICS—JULY, 1931

Mrs. Ida Q. Moulton

What is Christian Patriotism?

Matthew 6. 33: Psalm 122. July 5, 1931

A Christian Patriot Creed:

"Following the Lord Jesus, I will think of all men as my brothers. I will endeavor to do to all as I would be done by. I will try to be unprejudiced by differences of custom, color, or nationality. I will not attempt to prove my patriotism by hating other nations, but by obedience and respect to the foundations of my country. I will hold sacred every law of my government, even though it be against my personal preferences."

* * *

Let every American, every lover of liberty, every well-wisher to posterity, swear never to violate in the least particular the laws of the country, and never to tolerate their violation in others!—Abraham Lincoln.

* * *

Â propos of the expression that the churches should mind their own job, Bishop Chelmsford says:

"Their job is to demand that church members should practise religion in the laws of the land because our government touches human life at every point, and the church cannot agree to refrain from expressing her opinion upon that which touches all her members."

* * *

When a congressman was asked for reasons which made it correct to call the United States a Christian nation he gave his reply:

The use of the oath, with its solemn appeal to God, in our courts of justice;

Laws upon our statute books founded upon the Ten Commandments;

Religious inscriptions on our coins, such as, "In God We Trust";

Our annual Thanksgiving proclamation, and the calls for prayer in times of peril;

The employment of chaplains in the army and navy, in our penal institutions, benevolent organizations, and state and national legislative halls;

The decision of numerous courts of justice that Christianity is a part of the laws of our land, and that Christianity formulates laws that can be lived, the living of which produces the highest type of civilization.

From Washington to Hoover, our 31 presidents have kept faith with the principles of the Bible, and given examples of Christian patriotism.

How Far Can We Follow Jesus?

John 11. 14–16. July 12, 1931

An amateur once brought a number of his sketches to a great artist and asked his judgment as to their merit. The artist saw but little merit, but remembering his own first attempts took the sketches, looked at them attentively, and said in a kindly manner:

"You had a magnificent landscape before you when you made that sketch!"

So with one who tries to follow Jesus! Our lives may not have much merit, but they can at least show we had the perfect life of our beloved Master before us as a pattern.

* * *

There's a proverb in India like this: "A faulty diamond is more valuable than a perfect pebble."

In spite of the Christian's missteps in the Jesus way, in spite of the wanderings from it and the apparent failures in it, we are more valuable to the world than unbelieving moralists. Christ knows our frame and remembers we are dust, and is ever ready to make allowances for our faultiness, bless his name for that!

A bystander, watching a workman with a chisel cutting into halves a large piece of lead, said to him:

"Easy work, isn't it?"

"Yes," replied the laborer, "but this work spoils the chisel. It takes all the temper out of it, so it is good for nothing else. To cut much lead will spoil the best chisel in the world."

If the pathway of Christ was easy and strewn with roses it would take the temper out of our characters. Alas that so many seek to lose this character temper by explaining away the hard things in the Sermon on the Mount! We are all prone to give "reasonable" excuses.

* * *

Venice (Italy) is built upon islands, divided by canals, on the waters of which gondolas glide. Beside these canals are streets of solid ground, on which people can walk. Though the streets are crooked, narrow, winding and crowded, tourists never are lost in them because in the center of each street is a line of white marble which leads to a certain bridge where the traveler can "see home again." Tourists call to each other in their travels:

"Follow the white line!"

If the white line of Christ's principles laid down by his teachings is heeded, we can follow him as far as he goes, and be led at last safely home.

What Are Some Great Doctrines of Christianity?

1 John 1. 8–10: 4, 15, 16. July 19, 1931

Two men were discussing the different doctrines of Christianity. Said one:

"Oh, it really makes no difference what a man believes if he is sincere!"

The other replied: "A family recently was poisoned by eating toadstools which they sincerely believed to be mushrooms.

Three of them died. A man indorsed a note for a friend whom he sincerely believed to be an honest man. The friend proved to be a scoundrel, and the man lost all he had. A traveler took a train going north sincerely believing it was a south-bound train. Did the belief of that poisoned family, or the man's belief in his friend, or the traveler's belief in the direction of the train, make no difference?"

When a man is sincere he will take pains to know the truth. All the thinking in the world will not change facts.

* * *

There's the great doctrine of service contained in that one word "Go."

"How is it," asked a man of a minister, "that your religion has been going on for nearly two thousand years and has not influenced more people than it has?"

The minister replied: "How is it that water has been flowing for more than two million years and many people are still dirty?"

It is not the fault of Christianity, but the lack of understanding the overwhelming responsibility contained in the service. "Go" means service, one of the great doctrines of Christianity by which true greatness is known.

* * *

A professional diver found attached to a rock at the bottom of the sea two oyster shells with a piece of printed paper between them. He detached the oysters, and through his goggles read a portion of a tract entreating whosoever should read it to repent and give his heart to God. The diver speaking of it afterwards said:

"I could hold out no longer against God's mercy since it followed me to the bottom of the sea. My sins seemed to blacken the waters. I repented then and there, and asked God to help me. I have never been sorry from that day five years ago to this day."

Two great doctrines of Christianity are sin and salvation.

* * *

What asks our Father of his children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness of human needs?
—Whittier.

Eternal life. Jesus promised to take us to be with him, and Jesus makes good his promises. Then why fear death? It is the most beautiful adventure in life.—Froham.

Overcoming Obstacles to Christianity

Matthew 5. 13–16. July 26, 1931

A young girl was taken by her mother to an art gallery to see some famous paintings. She stood with rapt gaze before the picture of Christ standing with bound hands before Pilate. Then, with tearful eyes she looked up to her mother and said:

"Mother, let me go! I must help untie those hands."

Who can imagine the changes that would be wrought if in a single decade Christians made it their business to untie Christ's hands and release them for the removal, through us, of the obstacles that now confront the spread of his cause?

* * *

"You recall," wrote a missionary, "that in my last letter I wrote about the services I was holding in the town (in Brazil, famous for its bigotry). The house was recently mobbed, the furniture piled up in the street and burned with the Bibles and tracts found inside the house. But one woman was converted!"

Such is the spirit by which missionaries overcome obstacles!

* * *

It is related of an Italian who was converted in New York City that he returned to his native town in Italy and bravely confessed Protestantism. He started a mission, but was refused a place to preach, was ostracized, threatened, and subjected to many forms of persecution. He "kept the faith," which carried him over or through every difficulty. He is now an ordained minister over a church of three hundred members.

* * *

Obstacles:
O—ne is a niggardly church;
B—elief in witchcraft;
S—elf-righteousness;
T—aboos;
A—ncestral traditions;
C—aste, at home and abroad;
L—iquor. Said an African chief, "I dread the white man's drink";
E—lements of fear and prejudice;
S—acrificial customs.

Overcome them by—
O—pen-mindedness to the truth;
V—anquishing ignorance with schools;
E—xercising common sense and tact;
R—eal, active, Christian living;
C—hurches for preaching of the gospel;
O—rganized effort;
M—inistering to the sick in Christ's name,—there is no better way than this;
E—ncouraging all that is good in others' beliefs.

SELECTED THOUGHTS FOR THE QUIET HOUR—JULY, 1931

WEDNESDAY, 1st. *And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. Mark 1. 35.*

Solitude is the sacred ground which religion in every age hath chosen for her own.—A Puritan writer.

THURSDAY, 2nd. *Beware that thou forget not the Lord thy God . . . lest when thou hast eaten and art full . . . then thine heart be lifted up and thou forget the Lord thy God! Deuteronomy 8. 11–14.*

What, then, shall we do in the days of our prosperity, when all our trees are in full leaf? We must pray that material things may never become opaque, that they may always be transparent, so that through the seen we may behold the unseen.—J. H. Jowett.

FRIDAY, 3rd. *Beloved, if God so loved us we ought also to love one another! 1 John 4. 11.*

Our affection must reach out even toward people whom we have never seen. This is the spirit underlying all our missionary work. It is the spirit also which cares even for enemies, and sees hope for every man.—Floyd W. Tomkins.

SATURDAY, 4th. *Happy is that people whose God is the Lord! Psalm 144. 15.*

On this occasion, O God, that commemorates the founding of our country, help us to appreciate thy fatherly pro-

tection! The heritage which is ours to enjoy and to perpetuate symbolizes thy unfailing providence and lovingkindness. Make us profoundly grateful, O God, and enable us to give thee due homage! Grant us grace to cherish the ideals which made our country possible! May the faith of our fathers be our faith! Forgive us our personal and national sins! Sanctify and beautify our homes, schools, shops, churches, and courts! Protect and guide, O God, those who have been chosen to conduct the affairs of the nation! May they be servants of thine, filled with the spirit of Jesus Christ! Under thy guidance, make us that people whose God is the Lord! Thine shall be the praise and glory, through Jesus Christ our Lord. Amen.

SUNDAY, 5th. *Blessed is the people that know the joyful sound! They shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day! Psalm 89. 15, 16.*

That blessedness consists in God's people walking in the light of God and rejoicing in his name all the day. Undisturbed fellowship, never-ending joy, are their portion. Even in the Old Testament such was at times the experience of the saints. But there was no continuance: the Old Testament could not secure that. Only the New Testament can and does give it.—Andrew Murray.

MONDAY, 6th. *Surely goodness and mercy shall follow me all the days of my life! Psalm 23. 6.*

"Surely," says the psalmist. Why so sure? Because God is God, unchangeable and everlasting. He cannot withdraw what he has once given. If we believe not, he abideth faithful: He cannot deny himself.—F. B. Meyer.

TUESDAY, 7th. *He knoweth thy walking through this great wilderness. These 40 years the Lord thy God hath been with thee. Thou hast lacked nothing! Deuteronomy 2. 7.*

Your Father knoweth all the hidden way,
Where mists cling low about the children's feet.
To him the darkness shineth as the day,
And he shall guide them by the path most meet.
Who fears, forgets that all the way he goeth
His Father knoweth!
—Frank J. Exley.

WEDNESDAY, 8th. *Then Jesus turned, and saw them following, and saith unto them, What seek ye? John 1. 38.*

What seek ye? Jesus Christ knows the answer before he asks the question. He will always enable men to put their own necessities into words. This is the secret of the ministry of prayer. God knows all things whatsoever we have need of before we bend our knees or lift up our hearts to heaven, but it has pleased the Lord to educate us by constraining us to put into words our own petitions.—Joseph Parker.

Misinterpreting the Shadows

"Help!" cried the seed in dismay,
"I'm being buried."

THURSDAY, 9th. *Paul said to the centurion and to the soldiers, Except these abide in the ship ye cannot be saved! Acts 27. 31.*

The divine plans are unshakable, and the divine counsels will not fail, but they make room for human coöperation, they demand human obedience. Let me fit myself into the purpose and arrangement of the great governor! Let me have no unbelieving questions or disobedient desires!—Alexander Smellie.

FRIDAY, 10th. *Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. Matthew 7. 14.*

Holiness is not in saying, "Lord, Lord!" Pious phrases, pious tones, pious looks, pious professions, count for nothing unless there is the doing of the Father's will.—Mark Guy Pearse.

SATURDAY, 11th. *But Peter followed him afar off! Matthew 26. 58.*

O sad example! Is it only he? Or are there many who so follow in the Saviour's footsteps, a thousand objects intervening?—Caroline Fry.

SUNDAY, 12th. *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. Hosea 6. 4.*

How may we convert these awakenings of the soul into abiding goodness? So many fail in the spiritual life because they do not take measures to perpetuate the higher life that these precious visitations of grace initiate. The times of our spiritual life should not exhaust themselves in fruitless emotion. We must follow on to know the Lord.—W. L. Watkinson.

MONDAY, 13th. *Can two walk together except they be agreed? Amos 3. 3.*

Therefore in order to walk with him his choice must become ours as to the garments, or habits, or ways in which we are to walk, his distinctions between clean and unclean must be accepted, his limitations and definitions welcomed on all points.—Hubert Brooke.

TUESDAY, 14th. *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Hebrews 9. 28.*

We backward look,—the Saviour came,—
Our hearts within us burn:
We forward look,—for while on earth
He told of his return.
Our twofold witness thus we bear
His advents in between,
Assured that he will come because
He has already been!
—H. J. Preece.

WEDNESDAY, 15th. *Praying in the Holy Ghost. Jude 20.*

The Holy Spirit will also teach us when to cease from prayer and turn our petition into thanksgiving or go out in obedience to meet the answer as it waits before us or comes to meet us.—A. B. Simpson.

THURSDAY, 16th. *And lead us not into temptation, but deliver us from evil! Matthew 6. 13.*

What does that mean? Present deliverance. Who but a consecrated man believes that to be possible? Who but a consecrated man thinks of asking that of God?—J. Elder Cumming.

FRIDAY, 17th. *According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue. 1 Peter 1. 3.*

This is not a promise: it is a declaration of fact. The gift is already bestowed. The provision is already made. The money (so to speak) stands in your name at the bank. Isn't that enough?—Evan H. Hopkins.

SATURDAY, 18th. *For there stood by me this night the angel of God. Acts 27. 23.*

Dear reader, is this an hour of distress with you? Then ask for peculiar help! Jesus is the angel of the covenant, and if his presence be now earnestly sought it will not be denied.—C. H. Spurgeon.

SUNDAY, 19th. *Who knoweth whether thou art come to the kingdom for such a time as this? Esther 4. 14.*

Hence it is our own generation which each of us must seek to bless. There are tasks lying to hand which if we do not take up will never be accomplished. There are those with whom we are presently brought into contact who must hear the message of salvation through our lips or not at all. There is a will of Christ to be done which we alone can accomplish in this our day. We have by grace been brought to the kingdom for nothing less. How high is the privilege and responsibility of our lives.—J. Stuart Holden.

MONDAY, 20th. *The Lord knoweth the way of the righteous. Psalm 1. 6.*

Not for one single day
Can I discern the way:
But this I know,—
Who gives the day
Will show the way:
So I securely go!
—John Oxenham.

TUESDAY, 21st. *He that shall endure unto the end, the same shall be saved! Matthew 24. 13.*

It is like a long ride I once took over the desert on a hot August day, mounted on a lame horse. Those 40 miles seemed endless, and I was physically undone. But when I reached the foothills as the sun was setting and looked back upon the trail I was amazed at the revelation of beauty,—it seemed like a golden path! So at last we shall see the earthway which we have pursued, and all will be transfigured.—Floyd W. Tomkins.

WEDNESDAY, 22nd. *The shew of their countenance doth witness against them. Isaiah 3. 9.*

There is an invisible one who chisels the face into the meaning and attitude of the soul. You can tell whether a man has been keeping up his life of prayer.—Joseph Parker.

THURSDAY, 23rd. *In all thy ways, acknowledge him, and he shall direct thy paths! Proverbs 3. 6.*

Never trust your own judgment! When your common sense is most sure of the rightness of a certain course of action it will be best to make assurance doubly sure by lifting up your soul to God, that it may dim with his "No" or glisten with his "Yes."—F. B. Meyer.

FRIDAY, 24th. *Let us not therefore judge one another any more, but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way! Romans 14. 13.*

A thing harmless in itself to you becomes impure or wrong if it harms another by your use of it. Here is much need for the Lord to be inquired of, and his word studied, that we may not, in things lawful to ourselves, create a stumblingblock to our neighbours!—Hubert Brooke.

SATURDAY, 25th. *Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about, seeking whom he may devour: whom resist, steadfast in the faith! 1 Peter 5. 8, 9.*

In what consists real sobriety and true vigilance? Is it not in a delicate and true sensibility as to the presence or absence of the Lord, and a sensitive and deep hatred of sin, inducing pain at the approach of whatever is not of the Lord! —W. E. Boardman.

SUNDAY, 26th. *Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. 1 Corinthians 2. 9, 10.*

When Christ promised his disciples that the Holy Spirit should dwell with them he said the Holy Spirit would glorify him. It was this that would make him and the purposes of God their abiding experience. O my soul, seek to realize that every day the Holy Spirit will fill thy heart with the thoughts of God in all their heavenly power and glory!—Andrew Murray.

MONDAY, 27th. *These things have I spoken unto you that my joy might remain in you and that your joy might be full. John 15. 11.*

It is the glorified and uncorruptible joy which belongs to heaven, and anticipates already the everlasting song. Lord, give me thy joy under all circumstances this day, and let my full heart overflow in blessing to others!—A. B. Simpson.

TUESDAY, 28th. *And it came to pass after a while that the brook dried up. 1 Kings 17. 7.*

Beloved, should the brook run dry
And should no visible supply
Gladden thine eyes, then wait to see
God work a miracle for thee!
Thou canst not want, for God has said
He will supply his own with bread.
His word is sure. Creative power
Will work for thee from hour to hour,
And thou, with all faith's host, shalt prove
God's hand of power, God's heart of love!

WEDNESDAY, 29th. *And his hands were steady until the going down of the sun. Exodus 17. 12.*

Prayer, like Moses, holds up the token of the covenant before the Lord. The rod was the emblem of God's working with Moses, the symbol of God's government in Israel. Learn, O pleading saint, to hold up the promise and the oath of God before him! The Lord cannot deny his own declarations.—C. H. Spurgeon.

THURSDAY, 30th. *Iniquities prevail against me. Psalm 65. 3.*

There are not a few who trust the Saviour for forgiveness, but who slip back into the old life of self-help for getting on further, and so of course there comes the old failure. There is no more strength in a converted man to overcome sin than there is in an unconverted man. It is only in Christ that we can do anything.—Mark Guy Pearse.

FRIDAY, 31st. *He leadeth me in the paths of righteousness for his name's sake. Psalm 23. 3.*

But the discipline of the change is only to bring me into new pastures, that I may gain fresh nutriment for my soul. —J. H. Jowett.

When some one asked Charles H. Spurgeon of London how it was that he obtained such great blessing in his church he replied:

"My people pray for me."

When Mme. Curie was advised by friends to abandon her persistent search for radium for fear the new metal would do more harm than good, she replied:

"Nothing is to be feared, only to be understood!"

Dangerous Jesting

It is dangerous to jest with God, death, or the devil, for the first neither can nor will be mocked, the second mocks all men at one time or another, and the third puts an eternal sarcasm on those that are too familiar with him.—J. Beaumont.

President W. Douglas Mackenzie, D.D., Hartford, Conn.

MEDITATIONS ON THE EPISTLES OF PETER

Wednesday, 1st. 1 Peter 4. 1–6.

1. It is always a humiliating thought that the better men are, the more certainly will they be hated. In all ages and countries the "Puritans," the people who cherish high moral ideals and separate themselves from the lax customs of their day, are treated with scorn. "They think it strange," says Peter, that the Christians do not practise the old ways of living of their friends and neighbors. Suddenly these Christians have ceased to attend drinking parties and allied forms of lustful living as they used to do. Their former companions miss them, argue with them, and are indignant when told that they too ought to be ashamed of these things and forsake them.

2. Any man or woman even in America who is converted from a careless life will have to meet the same situation. And in any case the problem is often present to us all when we are dealing with the practice of recreation. There is no doubt that one of the worst moral dangers and one great enemy of the Christian spirit is the over-enjoyment of sports of all kinds. And a Christian business man will often see raised eyebrows if he says that certain accepted standards of business are unchristian.

3. Peter says: "Remember that your Saviour suffered exactly in the same way! Arm yourselves with his mind! Remember that there is a divine judgment which will apply to every man's life the standards of Christ himself!"

O Spirit of Christ, show us how we ought to live in our homes and how we ought to do business under thy guidance! Amen.

Thursday, 2nd. 1 Peter 4. 7–11.

1. To the men who had been eyewitnesses of the ministry of Jesus Christ and of his resurrection it was natural to think of his speedy return. They realized that God had inaugurated a new era in the history of the world, and that this era must be in a sense the final era: "The end of all things is at hand." We know they were mistaken as to the date of that "end of all things," but they were not wrong in the conviction that the era of Christ's kingship must lead up to some consummation. And the remarkable thing, illustrated in this and many other passages, is that the apostles did not (as it were) lose their heads. Peter in this passage is, like Paul in his letters to the Thessalonians, restraining those who were losing their heads.

2. He tells them they must have "sound minds," and pray without intoxication. That is, they must have common sense with all their fervor. Yes, love they must manifest, enthusiastic love for one another. For love will seek to cover each other's faults even from God! Love will welcome all Christian guests as they travel from city to city on their great mission. Love will treat even money as a grace from God of which man is a steward, responsible to him who is giver of all.

3. And thus with calm minds and warm hearts they will be eager about one great ambition, viz., to see the glory of God, the wonder of his holy and loving rule over men's hearts, shining as the supreme sun over all man's life. For that let us live!

Let us pray in our hearts that we may know how to combine the sound mind with the warm heart, clear faith with burning love!

Friday, 3rd. 1 Peter 4. 12–14.

1. From some phrases in this epistle it has been conjectured that persecution had not yet taken the form of physical violence and death. The apostle in verse 14 here speaks as if reproach were the kind of penalty inflicted upon them for being believers in Christ. (See 2. 12.) As if recalling his Master's own words (Matthew 5. 11, 12) he calls them "blessed" if they are rightly enduring this kind of suffering.

2. It is often forgotten that even in our own day this kind of persecution goes on. It is quiet, subtle, persistent, and hard to bear. People can effectively punish us for being Christians by sneers, contempt, feigned astonishment that we should be so old-fashioned, or so unscientific, or so narrow-minded as to believe in "that sort of thing." In what we call educated circles this kind of treatment is quite common, and many find it painful.

3. This must not "amaze us" as if it were an unnatural, foreign sort of experience. Jesus himself long before crucifixion had to face reproach, astonishment, contempt and hatred. Can we learn like him to rejoice when reproach falls upon us for the name of Christ? Blessed are we in that case, for if we rightly endure, it is the Spirit of glory and of God that is near!

O Lord of our life, grant us such confidence in thee that our hearts may bear reproach and scorn in thy holy name! Amen.

Saturday, 4th. 1 Peter 4. 15–19.

1. We get the impression from some passages in Paul's letters as well as here that some of the first believers were drawn from what we would call the criminal classes. It would be hard for such people to break away suddenly and completely from their old associates and practices. In a society where murder and theft and other crimes were regarded merely in their relation to human laws, and no thought was had of their relation to the will of God, we can easily imagine that it would take time to get individuals to think of these practices from the religious point of view. A man might be a thief and a perfectly consistent worshiper at heathen altars. He had to learn that the living and holy God made known in Christ has to do with his conduct, and even with his interest in unseemly ways of life, which laws of the state cannot cover.

2. For a Christian man to be accused of crime must be considered a deep disgrace. But for a man to be accused of and reproached for love of Christ must be considered a high honor, a positive personal glory. A man must be proud of this new name of "Christian," which was beginning to creep about the world as a term of contempt. It is the greatest name any man can wear!

3. We are to live always as those who believe in the supreme judgment of God. He will straighten out all these confu-

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

sions of our daily experience. If we suffer in any way for our faith in Christ we must habitually put ourselves into the hands of God. He has the last word about us and those who reject Christ.

Help us, O God our Father, to keep our loyalty and our trust pure and strong when our hearts are torn by the oppositions of our fellow men! For Christ's sake. Amen.

Sunday, 5th. 1 Peter 5. 1–4.

1. The great apostle earnestly addresses the elders of the churches because so much in the life of the Christian community depends upon the character and spirit of its leaders and teachers. Peter calls himself a fellow elder to elicit their affection, but he calls himself also a witness of the sufferings of Christ because on that great fact his authority as an apostle rests. We can well understand how those who saw their Lord in the last days and hours of his passion must have carried through life a peculiar force from that experience. They had also shared in the witness of his victory over death, which is the sure proof that his glory is yet to be revealed. Peter lives in hope as well as memory.

2. Once more echoes of the Master's words are before us, for Jesus is the shepherd of his flock. How clear ought to be the minds of the ministers of Christ! Neither in a slavish spirit, nor for greed of the salary they receive, but out of a heart that is generous, loyal and high-minded shall they do worthy service.

3. Not to domineer but to be pictures of Christ, not to rule rudely but to guide gently, this is the task of all who are leaders of the church's life. It is an amaranthine crown, a wreath of immortelles, that shall be on their brows when he appears among them.

O Christ, be with all our elders, all our teachers and leaders in all our churches, that through them thine heart may be made known! Amen.

Monday, 6th. 1 Peter 5. 5–8.

1. The exhortation to the younger set in the churches to have a submissive mind does not mean that there was any destructive and rebellious youth movement among them. The apostle is simply recognizing a universal and permanent element in human life, for the new generation must always be different from the last if there is to be any progress in the experience and history of the race. But it is equally clear that progress implies preservation of the past as well as acceptance of the new. Hence the younger must practise submission as well as enterprise. The adventurer who is unwilling to learn from others is a mere reckless gambler with life.

2. No wonder that the apostle emphasizes the need for humility. If a younger man carries himself proudly towards the elder from whom he ought to learn he will have to reckon with God himself. When a youth movement is as conceited as it is ignorant, which may be the case sometimes, it is because the sense of dependence upon and responsibility to God has not been cultivated. "This general idea of humility," says one, "was altogether unknown to the world before Christ's coming." But where humility and enterprise are both in a young person's heart real progress will be sure.

3. In all this and in verse 7 we have echoes of the Master's teaching. In fact, the whole epistle is saturated with the teaching of Jesus. The Sermon on the Mount is before us when we read, "Casting all your anxiety upon him" (compare Matthew 6. 25ff.). The burden of your life is on your Father's heart. Be not so conceited as to try to carry it all in your own hands! Be humble enough to trust God!

O Lord of grace and wisdom and infinite power, like little children we trust in thee that like strong sons of God we may go forth to do thy will! Through Christ thy Son. Amen.

Tuesday, 7th. 1 Peter 5. 9–14.

1. There are many striking words in this passage. The famous picture of the evil one as a lion roaring about the world after his prey has become proverbial. It is a picture which serves to make vivid the demand that believers in Christ should live wisely with self-control and determined wills. Especially if the evil one is attacking them through persecutors who hate the gospel let them remember that everywhere the Christian brotherhood is paying the same tax of miserable suffering! It will hearten them to realize that they are members of a large company who are subject to the same experience.

2. But it may not be much comfort to say, "There are others besides us who suffer." The true comfort is in realizing with fresh intensity that the God whose "other name" is grace cannot fail those whom he has called into this experience. By his call he is pledged to be their strength, and even their joy and glory.

3. The beautiful word grace haunts his mind in these closing words. It is gentle, kindly, tender, intimate, personal, this cleansing love of God. But it has omnipotence in it. To stand fast in it is to possess the unconquerable strength of the eternal in our souls.

O God of grace, Father of tender mercies, Saviour of infinite compassion, Spirit of divine patience, fill our hearts with thy life abundant! Amen.

Wednesday, 8th. 2 Peter 1. 1–4.

1. There are many difficulties concerning the authorship and date of this epistle. Many even conservative scholars believe that it was not written by the apostle Peter, even though they cannot account for the use of his name as its author. Others hold that the great differences of style and vocabulary between the two letters may be accounted for by supposing that the apostle used different amanuenses, and that each was left to express Peter's message as he chose. But we may read the letter for its practical instruction without deciding these problems.

2. The opening sentences do reflect the spirit and point of view which are characteristic of Peter and all the letters of the apostle Paul. Among them we may note the author's complete submission to and dependence upon Jesus Christ, who is here called "Our God and Saviour Jesus Christ." In him God has so revealed himself that we may have a direct and real and full knowledge of him.

3. This personal intimacy with the divine arises from the fact that "his own glory and virtue" have been made manifest in Jesus our Lord. And this intimacy is such that we may be said even to share in the "divine nature." This astonishing phrase must give us pause, and then lead us to new and humble determination to accept its glorious message for ourselves.

O Lord God almighty, grant us to accept most humbly and most sincerely that sonship to which we are called, and in which we partake of thine own life and being through Christ! In his name. Amen.

Thursday, 9th. 2 Peter 1. 5–8.

1. One commentator happily uses as the title for his exposition of this passage

the ancient challenge of the 15th Psalm, "Who shall ascend into the hill of the Lord?" For the great words of verse 4 about becoming "partakers of the divine nature" may well arouse in every heart the cry, Who is fit for that? The more we understand the majesty, the awfulness of the divine nature, the more we shrink from the idea that we are to think of sharing in it ourselves. Like Isaiah before the vision of the divine holiness we say, "Woe is me, for I am a man of unclean lips!" (Isaiah 6. 5).

2. But there is the opposite of despair in the apostle's mind. He describes to us a kind of staircase by which we may ascend to that ineffable height. It begins with faith and passes step by step to that which in all reverence we may describe as the greatest thing in God, namely, love.

3. If we seek diligently, shall we say daily, to ascend that staircase in vision and desire, in effort and confidence, we shall find that we are not idle or unfruitful. Our knowledge of Christ is the starting point. On him our faith has been fixed, and from him the daily inspiration is drawn. These high spiritual treasures will abound for us, the ornament, the strength, the joy of the man of faith.

O thou who didst fulfil all the holy will of the Father, we would learn of thee the upward path from faith to love! Amen.

Friday, 10th. 2 Peter 1. 9–11.

1. In this letter there are many words and phrases which do not occur elsewhere in the New Testament. One of these, "the divine nature," we have already considered. Another is before us in these verses, "the eternal kingdom of our Lord and Saviour Jesus Christ." That is an amazing idea when you think of the period when it was uttered. After 1900 years of thinking and debating about the person of Christ, after his reign has spread over all the earth and he is worshiped in over 900 languages and dialects, after the Christian mind has become familiar with the thought that all the faithful of all these generations are living now in the heavenly kingdom, the phrase may not seem strange. But in that generation when Christians were few and despised, when the great world frowned on their mad superstition, it must have sounded mad indeed to speak of the eternal kingdom of a mere Jew who had been crucified at Jerusalem.

2. A mere Jew? Ah, there is the mistake! This was the Lord and Saviour of mankind. This was more than a Jew. This was Jesus the Christ. He was appointed by the eternal God himself to be the ruler of the souls of all human beings in heaven and on earth, and forevermore.

3. It is he who "lacketh these things" who is myopic. He can only see objects near at hand. As Paul would say, "he mindeth earthly things," and therefore to him all this talk of divine nature and eternity and the staircase of virtues is unreal and vain. Therefore let us bend our minds to grip with all our nature the glorious heritage to which we have been appointed!

Heavenly Father, by thy Holy Spirit in our hearts plant such faith and diligence that the highest of all blessings shall not be beyond our reach! In Christ's name. Amen.

Saturday, 11th. 2 Peter 1. 12–15.

1. The writer seems to have been in frequent personal contact or in constant correspondence with the primary readers of this letter. His mind is set upon having them guard the truth with care. They were evidently people who discussed the truths of Christianity a great deal and were invaded by teachers of false doctrines. Now we can hardly imagine a deep form of Christian living where there is no great interest in the things which are believed. Is it not one of the weaknesses of our day that people fight shy of talk about our religious convictions?

2. This ardent teacher is determined to remind them of the great central affirmation of the gospel over and over again. "Though ye know them, and are established in the truth which is present to you, yet," he says, "I will remind you of these things." For truth is, as Plato said long ago, "the food of the soul." To ponder, to discuss, to hear stated over and over again with interest and faith the most familiar and fundamental doctrines, is to grow strong and joyous and free.

3. The writer seems to refer to some occasion when his Lord announced that he should soon depart from this life. This did not paralyze his interest in this life or deter him from service. He was of those who would die in harness, work happily with the last ounce of strength to the last hour of service and of hope.

O Christ, grant us a keen desire to know thy truth ever more deeply, and to serve thee to the end! Amen.

Sunday, 12th. 2 Peter 1. 16–18.

1. The first missionaries of the gospel had to meet the same difficulties which all preachers meet today when they address educated people. One of these arises when the story of Christ is treated as an allegory, and not as real history. "Those New Testament traditions," it is said, "must not be taken literally. We may receive their spiritual suggestions and feed our souls on their lofty ideas without believing that those things happened as they are recounted." Paul in writing First Corinthians refers to the "wisdom" which some tried to substitute for historic facts. And the first sentences of First John are addressed to the same tendency, when the apostle insists that the Word of Life was no mere abstraction, but had been seen and heard and handled.

2. Likewise does the writer in this passage claim that the story of the Transfiguration was no clever and suggestive piece of mythology. "We were eye-witnesses of his majesty," he says. We saw and heard what took place. The surpassing majesty of God shone before our eyes, and we heard the awful words which were addressed to our Lord Jesus Christ.

3. We Christian believers are not easy, superstitious fanatics. We know the greatness, the majesty, the astounding wonder of the story of Christ, but we accept the abundant testimony of those eye-witnesses, and through that faith we find ourselves where all believers have lived, in the fellowship of God the Father.

O Lord of all grace and power, may thy divine presence be manifest to us, and through us be made known to the world! Amen.

Monday, 13th. 2 Peter 1. 19–21.

1. Besides the preaching of eye-witnesses the early Christians had "the prophetic word," that is, the prophecies of a Messianic age which are contained in the Old Testament. Perhaps the writer is referring to the "Book of Testimonies," as it is called, a collection of passages from the Old Testament which were taken as forecasting the whole story of Christ and his work of salvation. It would seem from such a book as Matthew's Gospel and the Epistles of St. Paul that an appeal was

constantly made to such prophecies to confirm the stories of the eye-witnesses about the Messiahship of Jesus.

2. For us also it is of great importance to realize that the revelation of God in the New Testament was prepared for in the story of the Old Testament. There is described in the whole Bible a continuity of divine action in history which is most convincing when looked at in the appropriate spirit. He who moved in the hearts of psalmists and spoke to the minds of prophets was preparing for the supreme glory of the incarnation, death and resurrection of the Son of God.

3. Even today this word of God shines amid the squalid facts of godless lives like a heavenly light. The night is passing, the dawn of man's glorious day is breaking, the morning star is shining, and will shine more and more unto the perfect day!

O Christ, thou light of light, shine in our hearts with all the radiance of thy saving power and indwelling grace! Amen.

Tuesday, 14th. 2 Peter 2. 1–3.

1. Among all human institutions, if they are to be healthy and vigorous, there must be agreement on fundamental things. The purposes of an institution and the main plans for their accomplishment are the foundations of its life. If the members begin to disagree violently on those matters there must be violent difficulties. On the other hand, if the institution is great enough and its purpose far reaching and noble, there will be ample room for differences of opinion, for discussion. If this is all carried on in the right spirit great good can come of it. The power and influence of the work done is indefinitely increased.

2. These principles apply to the Christian church. But the problem of tolerance is there more delicate and more vital because it is an institution unique and supreme in relation to human nature and human destiny. Eternal life is at stake in what men believe and discuss and undertake to do. Out in the pagan world men might form many associations for religious purposes, and they would not be bitter or persecute one another when differences arose. But among Christians it has always been otherwise.

3. For here the issues are felt to be ultimate. The questions of belief concern acts of God on which all life depends. Hence it is that Christian controversies always raise more heat than any others. It is natural and inevitable that they should do so.

O Spirit of truth, thou art also the Spirit of love! Grant that all our prophets and teachers may so possess thee that their discussions shall be full of charity! In Christ's name. Amen.

Wednesday, 15th. 2 Peter 2. 4–9.

1. This and succeeding paragraphs take us into a time of tumult. Among those early Christians many and dangerous ideas were being promulgated by men who claimed to be prophets. Like some men and women of our own day, they spoke as if they were inspired by the Holy Spirit and had the authority of God for their devastating utterances. They seem to have been guilty of two wrongs. First, they were greedy of money. Under that guise they were able to extort payment for their work of teaching we do not know.

2. Further, the teaching which they gave as having the authority of God included incitement to impurity. Either because men were possessed by the divine spirit or because the return of Christ was so far off that no judgment need be feared, they tried to persuade these recent converts that they were free to live according to their fleshly desires.

3. In a strange group of illustrations from the Old Testament and other writings our author in this paragraph seeks to encourage his readers to keep their faith strong and their hearts pure. God is on the side of the pure in heart, the faithful, the people who submit to the authority of Christ. That is the gist of his argument.

We may well pray that in our day writers and speakers who decry the authority of Christ and deliberately promote loose living may be rebuked and crushed by public opinion.

Thursday, 16th. 2 Peter 2. 10–16.

1. We have here a terrific picture of social conditions at that time. We have no right to say that the writer of this letter is not describing actual facts. He must have known that his first readers would recognize the truth of his awful statements, otherwise they would have laughed at him and hated him. The utmost we can say is that as in the case of Paul's indictment of Roman society in Romans 1 to 3, which is more than matched by Roman writers like Juvenal, there is another side. In the churches to which this letter is addressed there were no doubt beautiful Christian lives and noble Christian teachers, but somehow there had come in among them these other personalities whose lives and teaching were so corrupt as these verses describe them.

2. Today, if not in the church, yet in Christendom we have writers whose books are read by Christians and whose real effect is just as the teachings cited in the verses before us. Even Christian publishers will circulate these writings for the sake of the money they bring.

3. And the heart of it all is now as then, the denial that God in Christ has any authority over human conduct. The only final answer is in our own lives, the pure and holy lives of the children of God.

Our Father in heaven, may thy name be hallowed and thy holy will performed on earth as in heaven! In Christ's name. Amen.

Friday, 17th. 2 Peter 2. 17–22.

1. It is not easy for us to realize the details of the situation which the writer describes with such indignation. What we must remember again and again is that he is writing to a church or churches which consisted entirely of recent converts. They had been living on the religious, social and moral standards of paganism. They had received Christ as their Saviour and Lord, and found themselves under his holy commandment (21). It was not easy for them to break away from their old associates and personal habits, where various indulgences of the flesh had been treated with easy tolerance.

2. Into their midst men had come who in the name of the gospel announced that they were free to live as they liked. What bitter disputes between these false teachers and the better spirits who stood for Christ's purity! They were really slaves of their lusts when boasting of their liberty.

3. Those who having tasted the true liberty of Christ, which is liberty from lust, victory over self, go back to lower standards, go down with a rush. They are apt to be wilder than they ever had been. Better, he says bitterly, if they had never known the way of righteousness!

Let us pray that the proud teachers of false standards in our day may be rebuked, and that the young of our Christian homes be not led into shame!

Saturday, 18th. 2 Peter 3. 1–7.

1. There is here an interesting reference to the historical foundations of the Christian church. These are, the great messages of God through the prophets of Israel, the commandment or way of life opened up by the Lord and Saviour, and finally the witness of the apostles to that way of life. Our faith as Christians thus rests not on the speculations of philosophers, nor on the insights of individual souls seeking God, but on supreme acts of God himself. Christianity is the religion of revelation, of events wherein God himself took hold of history and made known his will and spirit for our faith and salvation.

2. The false teachers of a careless life scouted the idea of a return of Christ. Everything goes on as usual, and will go on indefinitely: why should we fear a judgment day? The writer answers by an appeal to the fact that the world is controlled by its creator. As he once judged the world by a flood, he may judge the world again by fire. What right have we to assume that he has ceased to rule?

3. The modern attitude is deeply moulded by the same assumption that no crisis can come in the course of events, nothing new and startling can be expected. So the feeling of personal awe and responsibility before a living and ruling God is weakened or destroyed.

O thou creator and lord of all, thou living Saviour and judge, we humble ourselves before the majesty of thy throne! In Christ. Amen.

Sunday, 19th. 2 Peter 3. 8–13.

1. The words of verse 8 have been enormously misused, and their misuse has done much evil to the church. The writer does not use them as a limit either as to the date of the judgment day or as to the length of the supposed earthly reign of our Lord. On the contrary, he obeys the spirit of Jesus and avoids any statement as to when all these things shall come to pass. Nor does he describe any definite signs of the second advent. He simply reminds people who are impatient to see that day or careless because of its apparent delay that they are in the hands of God, who is "not slack concerning his promise."

2. God is the eternal One, and therefore stands in a relation to time which is different from ours. We count by days and by years, and we measure our patience or impatience accordingly. We forget that to the eternal mind our measures do not apply. Hence we think impatiently of the long task of the church and the fierce foes of our faith. Let us have the calm peace of the man who rests in the eternal purpose of the Lord God almighty!

3. If the Lord is not slack, but ever creatively at work, we must not grow slack. The supreme values of life must be supremely dear, and call forth our untiring consecration.

"The distant landscape draws not nigh
For all our gazing, but the soul
That upward looks may still descry
Nearer each day the brightening goal!"

Monday, 20th. 2 Peter 3. 14–18.

1. It is interesting to find here so strong a reference to the epistles of Paul "our beloved brother." Attention is directed to the central theme of Paul's writings, that the passion of Christ is the source of our salvation. The warning that some of Paul's writings are hard to understand is abundantly corroborated by the discussion of all the following centuries. But it would seem that even these Christian churches attached peculiar authority to Paul's teaching and regulated their lives by their interpretation of it.

2. But Paul was accused by some of teaching a doctrine which would logically lead to lax living (see Romans 3. 20, 26; 4. 5; 5. 20). This was a criticism which he himself had to face, and which seems to be implied in the Epistle of James (2. 14–26), as well as in the passages before us. We know that even when Luther rediscovered this great and vital doctrine of justification by faith alone, which is the foundation stone of the Protestant evangelical churches, there were those who called it immoral.

3. The epistle ends on a glorious note of inspiring exhortation: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ!" Growth is inevitable, as even Paul would insist, if our mind is fastened, first, on the sheer grace, the inscrutable mercy of God in Christ, and second, on a personal knowledge of him as both Saviour and Lord, deliverer from our weakness and master of our strength.

Holy Father, open these hearts of ours to these words of inspiration, that we may grow in Christ unto the perfect man! In his name. Amen.

MEDITATIONS ON PSALMS

Tuesday, 21st. Psalm 90. 1–6.

1. One ancient commentator says: "The sad and stately music of this great psalm befits the dirge of a world. . . . It preaches man's mortality in immortal words. . . . Like the God whom it hymns, it has been" for generation after generation "an asylum." It was written at a period when the Hebrew mind had learned to think of God in terms of majesty as the eternal one. Hence the first word for "Lord" is one which calls upon him as supreme God.

2. As is natural, the psalmist contrasts with the eternity of God the frailty and the brief life of man. Though you number all the generations you cannot forget that each has come and gone again. And the years that are past seem short and swift over against that eternal one from whom they have all come and to whom they all return.

3. There are little insects born in summer time from the water, which fly in the air, and their whole life is just one evening long. "How pathetic!" we exclaim. But that is just what the psalmist feels as he looks calmly upon human life as it were from the throne of the Eternal.

A thousand ages in thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun!

Wednesday, 22nd. Psalm 90. 7–12.

1. In Psalm 139 it is the omnipresence of God which astonishes and overawes his worshiper. That sublime fact penetrates his conscience. The same effect is here produced by contemplation of his eternity. We are not only weak: we are sinful. We not only vanish swiftly from the scene: while in it we are unworthy of him, the eternal and all holy One.

2. It is this feeling, this awe before the ineffable divine, the numinous, as Otto calls it, which both emphasizes the fleeting nature of our life and its moral shame. There is a solemn light which shines when you name God, and in its radiance you feel as if you belonged to darkness, and you become afraid. There is a sound in the evening on the desert, a soft distant rustle, and it is gone! That is like each man's life, and out on the desert he looks, silent and afraid.

3. Yes, but still it is Adonai, it is the Eternal to whom he is speaking, and with the Eternal there is wisdom. So

let us like the psalmist in verse 12 cry out for wisdom in our own hearts. Ah, if I can number my days before him I too shall rise above time and share in the eternal!

O heavenly Lord, hear the cry of a child for light and wisdom and guidance and love in the darkness of the night! Amen.

Thursday, 23rd. Psalm 90. 13–17.

1. It sounds as if the prayer of verse 12 were already answered. A new note is in the voice even as the psalmist cries out, "Return, Jehovah: how long?" Another vision has arisen, as if wisdom prayed for had begun to stir in the heart. The eternal which overawed becomes clothed with compassion, the stern voice of holiness thrills not with indignation but with lovingkindness.

2. So the worshiper passes to two thoughts which he utters as boldly and as abruptly as all true men of God are apt, in moments of deepest humility, to speak to him. He asks for the power to see God at work. He wishes to look upon the course of human history and behold the purpose and feel the spirit of Jehovah in it all. In doing so he has passed from the name of awe, Adonai, in verse one to the name of covenant tenderness and mercy, Jehovah. So we include in our name for God the word Father and we gaze on his work in his Son.

3. And now he can pray that human life may itself be solid and lasting (17). What boldness to ask that a mere man should do something that shows the eternity of God! We are all privileged to offer that prayer in the victory of Christ (1 Corinthians 15. 58).

Almighty Father, teach us to come boldly unto the throne of grace that we may receive the greatest of the gifts of God! Through Jesus Christ. Amen.

Friday, 24th. Psalm 91. 1–8.

1. It is the custom, and a good one, to contrast the rugged solemn grandeur of Psalm 90 with the joyous personal confidence of this great burst of song. To get its full value we must take a little trouble to see its structure.

It is a choral song, with some features of a modern cantata. We may picture these in various ways. The first verse of majestic affirmation is from some impressive group of voices. A solo voice sings verse 2 and the first half of verse 9. Verses 3–8 may be sung by one half and verses 9b–13 by another half of the choir. Then the full choir sings out gloriously the words of Jehovah speaking to each and to all of the children of Israel.

2. The thought which runs through the whole psalm is expressed in an unusual word from Psalm 90. 1, "A dwelling place thou hast been," which is repeated here in verse 9. The idea is expressed in varied phrases, such as "my refuge," "my fortress." This man has passed through many hard experiences and always found his strength, his wisdom, his deliverance in his God.

3. Surely there is much for us to learn from the great souls who have proved God to the uttermost! They have learned amid the noise and tumult of life the way to that "secret place" where the humbly intent soul can have intimacy with the most High. There they feel beyond the reach of the assaults of evil.

O refuge of our souls, grant us to become familiar with the short, straight path which every man may take to thy dear presence and peace! In Christ's name. Amen.

Saturday, 25th. Psalm 91. 9–16.

1. How varied are the rapid pictures which the psalmist brings to view: the eagle protecting her young, the wild danger of a desert night, the dreaded scourge of an epidemic, the tumult and rage of a battle scene, the life in a tent set up in a rocky region of dangerous paths, the roar of the lion, the threatened sting of the deadly serpent! Imagine a man finding peace and safety in a world of evils so numerous and so fierce! Who is sufficient for these things? Whose heart can face a life like that without dismay?

2. For all these classes and moments of danger there need be no panic, no despair. The soul that has practised the habit of saying, "In him will I trust," need fear no evil. Let him hear the voice of the ruler of heaven and earth with the sublime promises of the last three verses!

3. We who are heirs of these ancient visions and divine assurances cannot help reading them in the presence of our Master. He is the personal manifestation of him who is the refuge and dwelling place of the human spirit; and he stooped to share these woes with us that we might share his glorious victory even over death!

On thee we fling our burdening woe,
O love divine forever dear,
Content to suffer while we know,
Living or dying, thou art near!

Sunday, 26th. Psalm 92. 1–6.

1. Here is a psalm which praises the act of praise. The writer is rejoicing in the practice of public worship. He hears the instruments of music, and they lift up his soul in reverent ecstasy. He names Jehovah as "the most High." The transcendence of God fills him not only with awe, but with admiration. For, on the other hand, the transcendent God is Jehovah, the lord of grace and lovingkindness, the source of his daily and abundant blessings, the spring of this heart's joy that sings and sings his name of glory.

2. In verse 5 the psalmist, nay, the congregation for which he is speaking, will dwell on the majesty of the works of God. Is it summer time, and is the abundant energy of nature before his eyes? Is he looking not only at the majesty of the stars and the mountains, but at the profusion of plant and animal life? Ah, and he sees that the world is not only the scene of vast energy, but of unmeasured wisdom! How deep must be the eternal mind that produces and rules it all!

3. There are two kinds of people who can never see and feel all this, to whom God remains unreal and undiscoverable even amid his superabundant revelations. These are the men of brutish life and the men of light, fantastic, butterfly existence. Who would not pray for ability to see God?

O God of eternal power and wisdom, grant us such vision of thee in all thy works and ways that we too shall rejoice in singing thy praise! In Christ's name. Amen.

Monday, 27th. Psalm 95. 1–7.

1. This psalm was composed and first sung at a period in the history of Israel when what we call monotheism had been once for all revealed by the great prophets. We can feel the thrill of that vision and that daring but sublime faith in many passages of Hosea, Jeremiah, Isaiah. Here it is taking hold of a vast crowd in the Temple courts as the great chorus fills them with exultant words in shouted songs.

2. "Above all gods!" We can feel the touch of scorn in that phrase. The vision of the eternal God has made all these idols ridiculous, and the names of

them the mere symbols of ignorance. This psalmist probably did not think that these deities had any reality at all. They were vain figments of fear and mistrust. They were not to be compared with him who is most high, the actual, living creator of heaven and earth.

3. But the worshipers of God, the living God, must do more than stand and shout. When they fully realize who he is and who they are, they will fall down before him in humblest awe. For it is they who fear him most who praise him best. They who call him God almighty are they who mean and feel most when they call him Father.

Almighty Father, we would bow before the majesty of thy power and wisdom that we may stand to praise thy tender mercy in Jesus Christ our Lord! Amen.

Tuesday, 28th. Psalm 96. 1–6.

1. This has been well called "a grand coronation anthem." It seems to have been composed soon after the return of the Jews from exile in Babylon. It has many echoes of the second part of Isaiah. The first words about "a new song" are found in Isaiah 42. 10. A great salvation has been wrought, a restoration to their own land from long years of captivity which in its whole outward circumstances was so extraordinary that it must be written down as one of the great miracles of history.

2. That is why we have ringing all through these verses of thrilling joy the name of Jehovah (in the Authorized Version, LORD) which took them back to Egypt and Moses and the Red Sea and Sinai. It is the eternal God who has done it all, before whom the gods even of mightiest nations are mere "Nothings," as they are called in contempt. Jehovah made the heavens, and Jehovah alone was able to deliver his people a second time from bondage.

3. With vivid imagination this poet names the qualities of Jehovah as if they were angelic beings around his throne: Honor and Majesty, Strength and Beauty. For these are the ways in which the lovingkindness of the Lord shone upon his people through all the desert way and dragging months from dreadful Babylon home to Zion.

Teach us, Lord, to sing the new song of our salvation with rapture and adoration! Through Jesus Christ. Amen.

Wednesday, 29th. Psalm 96. 7–13.

1. The Jews learned some of the most valuable lessons of their whole history during their exile and the years immediately following. For one thing, their monotheism, their belief in one supreme and eternal God, became more absolute and more intelligent. They realized, as we see here, that all nations belong to him, that he claims the trust and service of the whole world, so that this, like the 67th, becomes inevitably a missionary psalm. The men who have seen God and known him under the name of Jehovah, if they are at all humane and generous, must desire that every human being should become heirs of the same august communion.

2. For the man who knows God knows the supreme ruler of the whole race. His "throne" is the symbol of the unity of mankind and of the one destiny to which the whole race is moving. Yes, even nature is swept into this sublime vision. As in Romans 8 Paul saw the whole creation sharing in the final, glorious plan of God, so saw the man who bade the heavens rejoice and the earth be glad.

3. Finally we must remember that for a Jew the judgment of the righteous God was not a terror, but a comfort. It meant that the poor and needy would receive justice. For that judge who is holy has a heart.

We thank thee, most holy One, that thou hast proved thyself in Christ to be the judge who calls himself Father of all! Amen.

Thursday, 30th. Psalm 97. 1–6.

1. Even though the general subject and inspiring motive of this group of psalms is the same throughout, there is no idle repetition. There is a variety of detail and motive which the earnest student may trace out. This again is a coronation ode. It lauds the fact and the hour that Jehovah, the age-long protector and deliverer of Israel, has now become evidently the reigning king.

2. These first verses describe a kind of theophany. It is as if once more as at Sinai of old he has manifested his terrible glory. Even while I write these notes a thunderstorm is raging in the dark night. I can imagine how this psalmist would picture the enthronement of Jehovah as celebrated thus by the swift fire and the acclamation of the skies.

3. Well may all the earth exult in that day when the Lord's power and holiness and mercy are established over the hearts of men everywhere. To the psalmist it seemed near. We know that the reign of God is postponed only by the attitude of the human spirit.

O Lord, hasten the day of universal penitence, faith and adoration, that thy reign be established for the blessing and joy of our world! Through Christ the Lord. Amen.

Friday, 31st. Psalm 97. 8–12.

1. With a bold and triumphant scorn this believer in the one God of all the earth not only pictures the sense of shame which must come upon all idolaters when they see the truth. He does more. With a violent poetic licence he sings as if the gods who are "Nothings" (7) could be summoned into the divine presence and laid prostrate at his feet.

2. "Love to Jehovah necessarily implies hatred of evil, which is his antagonist and which he hates. That higher love will not be kept in energy unless it is guarded by wholesome antipathy to everything foul. Love to God is no idle affection, but withdraws a man from rival loves."

3. And again Maclaren says: "The psalmist ends with the exhortation to the righteous to rejoice. He began with bidding the world be glad. He now bids each of us concentrate that universal gladness in our hearts whether earth obeys him or not. It is for us to clasp firmly the great facts which will feed the lamp of our joy."

Heavenly Father, who dost even command us to love thee, give us grace also to hate what thou dost hate! In Christ's name. Amen.

Let me be a little kinder, let me be a little blinder
To the faults of those about me, let me praise a little more!
Let me be when I am weary just a little bit more cheery,
Let me serve a little better those that I am striving for!

Let me be a little braver when temptation bids me waver,
Let me strive a little harder to be all that I should be,
Let me be a little meeker with the brother that is weaker,
Let me think more of my neighbor and a little less of me!

—R. W. G.

INTERESTING BOOKS ON THE BIBLE AND LIFE

The Antiquity of Man

Mr. Average Person, who has read in the papers with increasing frequency of the discovery of a fossilized fragment of an ancient animal's jaw or skull (say),—be that animal ape or man,—has little conception of the amount and significance of such material that has been found in different parts of the world. Prehistoric groups in France and elsewhere have been known to anthropologists for many years, but of late the deliberate search has been more insistent and efficient, it has no longer been left to chance.

Sir Arthur Keith of England is in the forefront of scientific experts in this field of study. In 1915 he published a modest volume entitled "The Antiquity of Man." A second edition in 1925 had to be divided into two volumes, so great had been the accession of new data. The five intervening years have seen numerous discoveries, many of them throwing new light on the strange history of early man and leading to continual changes in previous speculations. A new volume contains a survey of the last five years, together with such minor changes as were necessary in his earlier works.

Since the search for our early ancestors is now worldwide Sir Arthur adopts the plan of beginning his tour of inspection in South Africa and swinging around until he reaches England. He starts in South Africa because of striking and puzzling fossils found there, and nine chapters are devoted to his studies of them. Passing through East Africa he next lands in Palestine, where the Galilee skull and cave men take four chapters of absorbing interest. Egypt and Babylonia, China (three chapters on another important skull), Java, Australia, America, several countries in Europe, England (four chapters, with a close study of the London skull discovered in 1925), and finally Greenland with puzzling fossils discovered in 1926, all yield their quota.

Sir Arthur writes with such charm and lucidity that one reads avidly his descriptions of the manner and place of discovery of each find, their anatomical measurements and characteristics, their relation to other fossils, and so forth. There are 186 pictures and maps, most of them photos of the fossils discovered, and many of them showing one fossil superimposed on another to demonstrate varieties in size and shape. The ease and knowledge with which he writes lures the reader on and on, in spite of the technical character of so much of the matter, and the laborious calculations.

The evolution of man is of course the basis of Sir Arthur's theories. His frontispiece diagrams the repeated branching off from a primary stem of monkeys and anthropoids and man at different stages of development, evidenced by the discovery of agriculture and other tokens. He thinks racial differentiation has been controlled by glandular machinery to some extent. His time scale runs into huge numbers, but he admits that calculations are purely tentative. His research is devoted chiefly to minute examination of skull, jaws, teeth, brain. He does not hesitate to express his views and calculations, yet he is never dogmatic, nor is his mind sealed against new data.

Neither God nor the Bible is mentioned, only the discoveries of supposed fossil remains. He acknowledges immense gaps in the past, and makes no connection with the present race of mankind, whose intelligible origin is given in Genesis. So while the book is of no immediate value to a student of the Bible, it is desirable to keep track of the theories of reliable scientists in matters that are often set in conflict with Bible teaching.

NEW DISCOVERIES RELATING TO THE ANTIQUITY OF MAN, by Arthur Keith. W. W. Norton & Co., New York. 512 pages, with 186 illustrations and diagrams. $5.

Religion in India

In no plane of life is the distance between East and West so great, nowhere is it so difficult for the twain to meet, as in the realm of religion. Incurably religious India indeed is, and its religious vocabulary differs little from that of the Occident, but the content of that vocabulary, its inner significance, is as far removed from that of the Western faith as was the meaning of the mystery religions from the teachings of the apostle Paul. We are not prepared, however, to accept the definition of the contrast suggested by the poet Tagore when he says:

"I refuse to think that the twin spirits of the East and the West, the Mary and Martha, can never meet to make perfect the realization of truth."

Christianity with all its splendid energy of service is not merely a Martha religion.

Two books relating to the faith of India are before us, representing its extremes. The one, "The Religion of Man," by Rabindranath Tagore, contains the Hibbert Lectures delivered by the poet at Manchester College of Oxford University in 1930. The title of this interesting apologia might more fittingly be "The Religion of Tagore," as it is so largely occupied with the development of his own religious experience, his "own personal life brought into a definite focus." This makes it only the more important, as the Western mind is full of inquiries concerning the religion of such outstanding Orientals as Tagore and Gandhi.

Tagore acknowledges himself at once as neither a scholar nor a philosopher. His is a poet's religion. "My religious life has followed the same mysterious line of growth as has my poetical life. Somehow they are wedded to each other." One can therefore only attempt to describe his religion in his own exquisite language, and not interpret it in Western prose.

"The idea of the humanity of our god, or the divinity of man the eternal, is the main subject of this book. This thought of god has not grown in my mind through any process of philosophical reasoning. On the contrary, it has followed the current of my temperament from early days until it suddenly flashed into my consciousness with a direct vision." "We must realize not only the reasoning mind, but also the creative imagination, the love and wisdom that belong to the supreme person whose spirit is over us all, love for whom comprehends love for all creatures and ex-

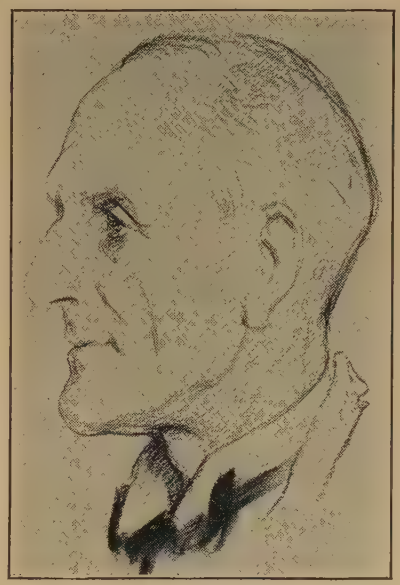
ceeds in depth and strength all other loves, leading to difficult endeavors and martyrdoms that have no other gain than the fulfilment of this love itself." "My religion is the reconciliation in my own individual being of the super-personal man, the universal human spirit." "The isha of our Upanishad, the super soul which permeates all moving things, is the god of this human universe whose mind we share in all our true knowledge, love, and service, and whom to reveal in ourselves through renunciation of self is the highest end of life."

The poet's story of evolution, vivid and utterly poetic, yet with delightful flashes of humor, is a most entertaining chapter in this volume, which mingles the mysticism of the Orient with the imagination of a genius.

As we turn these pages of beautiful diction and serene discourse we find ourselves recalling the words of that devoted student of Eastern faiths, Professor Otto: "India has no expiator, no Golgotha, and no cross." A complacent philosophy, however lofty and lovely in its expression, cannot take away the sins of the world.

The other book before us is the seventh in that remarkable series of texts from the poet-saints of India, translated by Dr. Justin E. Abbott from the ancient Marathi language. This volume, the biography of the poet Tukaram, gives a vivid picture of life in an Indian village even as it still exists,—a life utterly foreign to our Western ideas, yet an essential subject of study in any attempt to interpret India's people. They of the West "cannot see the life in the little village of Dehu on the banks of the Indrayani that flows by the town, still sacred for the washing away of sins. They cannot see Tuka, the singing Gosavi, with his cymbals in his hands, singing God's names as he walks the streets of the little town or along the path leading to his retreat in the mountains of Bhamgiri. The temple of Vithoba, the idol within, the nightly kirtans in the temple precincts, Tuka leading with his cymbals marking time, and he himself sometimes dancing in ecstasy, are familiar scenes to those whose language is Marathi."

The Life of Tuka, the ardent saint and ascetic, who was born in 1608 and according to tradition was carried bodily into heaven in 1649, was written by Mahipati 125 years after his disappearance,—ample time for the development of legends about him among an imaginative people. Indeed, many of its pages seem like a transfer from the records concerning the prophet Elijah or even from the Gospels themselves.



Sir Arthur Keith, author of "The Antiquity of Man"

The character of Tuka, so devout, so sincere, so athirst for God, makes a strong appeal. Dr. Abbott reminds us that the faith of India, notwithstanding its many deities and even its idol-worship, is at heart monotheistic. "God manifests himself in different forms, and hence come such manifestations of his personality as Brahmadev, God functioning as creator; Vishnu, God functioning as the life of all things; and Shiva, God in the decay and death of all things." "To the God-fearing Hindu idol-worship has seemed a way of natural approach to God," not having so high a place as the direct mental worship, but in it the saints have found "spiritual satisfaction without a suspicion that such worship could be called a sign of mental weakness or moral degeneracy."

Dr. Abbott interprets also the extreme asceticism of Tuka, which causes him to abandon all sense of responsibility for his wife and children. His wife, indeed, outdoes Xantippe herself in the violence of her protest over his neglect. "Tuka became an ascetic not because he saw in asceticism a way to some spiritual advantage, but because he made God so central in his thought that he lost all interest in his body. His thought centered only on God." Beautiful, no doubt, but we can but remember him who even in death upon the cross thought of the care of his mother! Yet from Tuka's humility, from the sweetness of his spirit, from his utter self-abnegation there is much to be learned of the nature of the true devotee. He is indeed India's St. Francis of Assisi.—Louise M. North.

THE RELIGION OF MAN, by Rabindranath Tagore: The Hibbert Lectures for 1930. Macmillan Co., New York. 244 pages. $2.50.

TUKARAM: TRANSLATION FROM MAHIPATI'S BHAKTALILAMRITA—No. 7 in the series, The Poet-Saints of Maharashtra, by Justin E. Abbott, Summit, New Jersey. 346 pages.

Friend of Destitute Children

One name stands out in English history of the later 19th century as the friend of derelict children,—Thomas John Barnardo of London. He died in 1905, aged 60, but his name is known more widely and more appreciatively today after 26 years than when he was alive: for the institution he established, now known as the Barnardo Homes, has developed into large proportions as his successors have caught his spirit and continued on the principles laid down by him. From the small beginning of 1866 the work has grown to a hundred centers. A hundred and twenty thousand children have been redeemed from conditions of destitution, pauperism, vice or crime, while half a million other unfortunate children have received temporary help.

Barnardo was born in Dublin, Ireland, in 1845, of mixed ancestry. He was converted in 1862, in his 16th year. Immediately he engaged in Christian work,—helping in Ragged Schools and other missions, conducting Bible classes for children, preaching the gospel indoors and on the streets. In 1866 he attended a meeting where Hudson Taylor told of the needs of China, and he volunteered then and there to go as a missionary to China. That took him to London for training. Hudson Taylor saw in him the making of a medical missionary, so Barnardo entered the London Hospital. He got his degree in due course.

Meanwhile he had continued his earlier activities among the poor and outcast. Among other things he rented

a tumble-down donkey shed in the slums, and transformed it into a Ragged School: and there late in 1866 occurred the historic incident on which his future career hinged. It was the revelation by a street youngster of the homeless and destitute waifs that literally swarmed the streets of London.

If ever there was a romance in actual life it is the story of how the salvation of these unfortunates was laid on Barnardo's heart. Young as he was he started out without any committee or other backing. As the work grew Christian people rallied around him with funds. The great philanthropist Lord Shaftesbury believed in him and befriended him. He had faith and courage and genius to go forward as new needs kept coming, trusting God to guide and sustain him.

From the time of his conversion Barnardo never wavered in his loyalty to Christ. Hence his philanthropic efforts were primarily spiritual. "I am set primarily for the saving of children." Across headquarters in London he swung a large sign: "NO DESTITUTE CHILD EVER REFUSED ADMISSION." He pioneered in plans that are commonplace today,—country homes for needy children, industrial training, emigration of suitable boys and girls to Canada and Australia, and so forth. Long before he died he had earned the confidence of all classes of society, his methods had transformed the Poor Law system of England, his work had become a national institution.

The story is vividly told in a new biography, with sufficient background to explain the awful need that Barnardo tackled single-handed, and enough of the foreground to indicate the unbounded success of the enterprise. Both from the spiritual side and the philanthropic Barnardo's life will prove a tonic and a stimulant to the reader.

DOCTOR BARNARDO, PHYSICIAN, PIONEER, PROPHET: CHILD LIFE YESTERDAY AND TODAY, by J. Wesley Bready. Fleming H. Revell Co., New York. 271 pages, illustrated. $2.50.

Causes of Anti-Semitism

On the day when an excellent book on the above unhappy subject came to our desk there appeared in the chief daily newspaper of New York City two items which shed a kindly light upon the relations of the Jews to their neighbors in that city, which with its 1,765,000 Jews is the largest Hebrew city in the world. One of these was the appeal of that distinguished prelate of the Roman Catholic church, Cardinal Hayes, on behalf of the suffering Jews of Eastern Europe. The other was the account of the appointment of a committee consisting of a Protestant clergyman, a Roman Catholic priest, and a Jewish rabbi, all men of prominence, in the interest of an enterprise of common concern in the community. It would seem that in the United States the many problems of Anti-Semitism were on the way, at least, to solution. Certainly, that is true politically. The Jew is also welcomed to the best we have educationally. Even religiously, there is on the part of some of our principal church leaders so much amiability, so much aversion to any taint of intolerance, that they are in danger of compromising their own relation to Christian truth. Socially there are barriers still between the lower class of this interesting and aggressive people and those who are literally their neighbors, for with the best intentions in the world toward genuine friendliness and the most sincere efforts to live happily in daily contact with them the "neighbor" soon finds more congenial environment elsewhere.

The book before us is valuable as a brief, vivid, and doubtless accurate historical statement of the relations of the Jews with other peoples in all times since the Dispersion and all over the world. That it is equally successful in discovering the causes of the unique experience of this unusual people one is not prepared to say. That it will help to eliminate prejudice and misunderstanding one is glad to believe.

It is interesting to note that this treatise owes its existence to the International Student Service, which is a university fellowship "based upon the experience of European Student Relief, of those who are working for the understanding and achievement of the threefold function of the university as the center of the national cultures of the different peoples of the world, as the cultural interpreter of the peoples to each other, and as the expression of the essential unity of civilization." The present volume, the first of a proposed series, will certainly contribute to the design of this Student Service to aid in "the resolution of the actual difficulties which are hindering the present universities in the fulfilment of their ideal."—Louise M. North.

THE JEW AND HIS NEIGHBOR: A STUDY OF THE CAUSES OF ANTI-SEMITISM, by James W. Parks. Richard R. Smith, New York. 200 pages. $2.

Calvin and Calvinism

John Calvin seems to be one of the most maligned or one of the most praised of historical personages, governed usually by the theological bias of the critic. Lately, however, he seems to be coming into his own, liberals as well as conservatives recognizing his outstanding qualities.

In a recent book by Dr. Benjamin B. Warfield we have a new and rather unique defence of Calvin. In one sense it is not a defence, it is simply a careful presentation of the facts of the case.

A young man in the early days of the Reformation wrote a small treatise for the purpose of instructing new converts in the inward verities of the Christian religion, for which they were suffering persecution. This was slightly altered in the form of an apology to the king. To use Calvin's own words, "I toiled chiefly for our French, multitudes of whom I saw to be hungering and thirsting after Christ, but very few to be possessed of even a slight knowledge of him. That this was my purpose the book itself shows by its simple and elementary manner of teaching."

A book so written made this young man almost over night the spokesman of the Reformation. This early treatise was revised and revised, and published in its final form 25 years later. This later edition, called "The Institutes," is generally recognized as the masterpiece of the theology of the Reformation. It was used as the textbook in practically every country of Europe. Its diction was so fine that the French edition written by Calvin himself was regarded as "the first of our books that we can call classic." It still holds its preeminence to this day. Later writers have not surpassed Calvin. He is still the master.

Calvin was by desire a writer. "It required 59 quarto volumes to contain the works of John Calvin." He was forced, much against his will but by a definite call of God, to go to Geneva as pastor of the church there. He made the church the leading church of the Reformation. We do not find him austere and forbidding. He had hosts

of friends. He knew how to laugh "the hearty open-mouthed laugh." He proved himself to be a marvelous organizer. He made Geneva the best governed city of Europe. It was a refuge for the persecuted Protestants from all over Europe. It became the theological seminary where leaders such as John Knox and many others were trained.

Dr. Warfield in his book incidentally shows the reason for this preëminence. The body of the volume is taken up by showing in his own words Calvin's theological views. One is captivated by the literary grace of his style and by his remarkable intellectual grasp of the implications of the various doctrines treated. Any one who is interested in John Calvin will find this book most illuminating. Dr. Warfield was himself one of the leading theologians of the world, a man of broad erudition and keen analytical mind.—Samuel C. Hodge.

Calvin and Calvinism, by Benjamin B. Warfield. Oxford University Press, New York. 428 pages. $3.

Worship in Spirit

What is worship? Is it listening to God? Is it the soul standing in wonder at the mystery of the eternal? Is it man expressing his entire personality? Is it more than morality, knowledge, success, art or nature? Is it the supreme achievement of which man is capable?

If worship is all this, and more, how shall the church supply the proper incentives and atmosphere? Is the Protestant church doomed if it fails to do this? Will not the recovery of worship mean greater emphasis on better living and also on social righteousness?

There is a movement on foot to get back to our Lord's balance. There are aids to worship for some people in forms, symbols, liturgy and architecture, by which the service of worship can be made more uplifting and inspiring.

Dr. Fiske holds that unless "the free churches develop a more convincing, more compelling and more satisfying worship Protestantism is doomed." Social religion today is in danger of drifting into mere humanism for lack of the love of God and the longing for God. Worship is a supreme spiritual experience inherently worthwhile.

No pastor can read this book without searching of heart as to how he can bring the sense of the presence of God to himself and to his people, whatever his aids or handicaps. He will realize the power of a singing church, of the communion as the climax of worship, that better worship enhances the preaching of the gospel, that the modern church needs emotionalizing, and that there is religious value in silence and meditation and prayer.—Thomas Coyle.

The Recovery of Worship: A Study of the Crucial Problem of the Protestant Churches, by George Walter Fiske. Macmillan Co., New York. 268 pages. $2.50.

Cameo Bible Anthologies

The Bible is now receiving fair treatment at the hand of publishers. It is being issued in attractive editions, legible types, paragraphed and punctuated according to present day editorial judgment. Besides, it is being issued in parts, in keeping with its cumulative structure.

A new series called Cameo Bible Anthologies is being put on the market by William Collins Sons and Company of London and New York. A copy of No. 2, the life of Paul, reaches us, and immediately engages our attention.

It measures 4½ x 6½ inches; 95 pages; fairly large type. It reprints all that the book of Acts tells about Paul, together with personalia found in his epistles, and certain choice selections from the latter. No Bible references are given. The contents read like a story book in 30 sections. Explanatory matter is given by the compiler at the beginning or end of these sections where necessary to make connections.

There are a number of beautiful full-page rotogravure reproductions of recent photographs of places and buildings, together with outline drawings in the text.

It is worthy of the widest circulation.

The Life of St. Paul, compiled by John R. Crossland. Wm. Collins and Sons Co., New York. 95 pages, illustrated. 40 cents.

Some Tall Stories!!

To meet Dr. Speer off duty will be a new experience for most people.

For years he spent part of his summers at a camp near the junction of New Hampshire, Maine and Quebec, fishing the virgin lakes and rivers. Owen Crimmins was a farmer-lumberman guide who lived up there. The stories he told Dr. Speer and his companions o' nights were as tall as they make them, —tales of almost (!) incredible fish, of countless deer, of mammoth bears, of strange freaks, etc., as well as stories of other parts that Owen had heard from his friends. The memory of them and the friendships are enshrined in this recital.

These stories certainly deserved to be immortalized. They will bear retelling.

Owen Crimmins: Tales from the Magalloway Country, by Robert E. Speer. Fleming H. Revell Co. New York. 93 pages, illustrated. $1.25.

Of Missionary Interest

Baptists in Burma, by Randolph L. Howard. Judson Press, Philadelphia. 168 pages, illustrated. $1 net.

Burma is not India, though at the moment it is part of British India. The Simon Report recommended its immediate separation from India. World interest in Burma and its several races should stimulate the demand for this book outside the ranks of the Baptists.

Of course Baptist history there began with Judson,—Adoniram Judson and his wife Ann Hasseltine, who on the night of Tuesday July 13, 1813, stood on the riverside outside the capital Rangoon and knocked for admission to that pagan land in the name of Christ. Today the Baptist cause embraces some 1320 churches scattered far and wide, with a Christian community of over a quarter of a million.

The author tells the story in short paragraphs, easy to read. Judson's efforts and those of succeeding missionaries in evangelism, mastery of languages, Bible translation and other literature, later in school and college work and the other varied missionary activities of today are detailed in a fascinating way. The changing life of the people is unfolded. The religious barriers against Christianity interposed by Buddhism, animism, and other isms are described.

It is a book of triumph and greater promise.

Chinese Twice-Born: Kingdom Trophies in the Orient, by Charles Ernest Scott. Fleming H. Revell Co., New York. 159 pages. $1.50.

Eleven trophies of grace are here

RECORD BOOK SERVICE

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☐ Christ Comes to the Village	*Platt*	.75
☐ Doctor Barnardo	*Bready*	2.50
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☐ Great Sermons by Young Preachers	*Keller*	2.00
☐ Hymns in Human Experience	*Hart*	2.00
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☐ Korea: the Old and the New	*Wagner*	1.50
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☐ Ministerial Ethics and Etiquette	*Harmon*	.75
☐ My Tomorrow's Self	*Glasgow*	1.50
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☐ Tukaram	*Abbott*	1.25
☐ Where Day Dawns	*Madden*	1.50

SPECIAL OFFER: "Reminiscences and Gospel Hymn Stories" by George C. Stebbins (327 pages, formerly $3.00) will be included in any book order of $1.00 or more, for 25 cents additional. Add 25 cents to your remittance and check here ☐

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recorded by a veteran missionary who knew them all and who has the gift of realistic story-telling. Christianity is still scoring undeniable victories in pagan lands. There is variety in the experiences of these persons both before and after conversion to Christ. Each one evokes a thrill of gratitude to God for the evidences of his power still to save and to keep and to use in his service.

The book is worthy of a place alongside others of its type written in this country and England, which prove great sellers by reason of the conviction they produce. Why not? It is the same grace of God in China as in America, mighty to save.

GOD AND THE CENSUS, by Robert H. McLean. Missionary Education Movement, New York. 164 pages. 60 cents and $1.

A census is far more than a mere counting of noses, says the author. In our technique of the census we have worked out a method of estimating all values except spiritual values. Everybody is counted but God.

This is a home mission book. In a dozen chapters the experienced author sheds light upon current community needs, the fight for civic righteousness, mission schools, the work of doctors and nurses, problems of race and caste, and similar topics. His matter is largely anecdotal, that is, he retells stories of cases from actual life in this and other lands. Wherever you open the book you will read with interest.

The two closing chapters face the tragedy of lagging enterprise and cooling spiritual fire and generosity, and seek to develop a sense of personal conviction and responsibility in regard to the ever-increasing task.

KOREA, THE OLD AND THE NEW, by Ellasue Wagner. Fleming H. Revell Co., New York. 160 pages, illustrated. $1.50.

A picture of the Land of Morning Calm as one sees it in this day of radical change, when there is a constant blending of the new with the old. The writer is superintendent of the Social Evangelistic Center at Seoul. She writes descriptively of life as it is in a newsy way, with enough history and background to give a rounded survey. There is the clash of the new with the old in all phases of life,—family life, child life, school life, religious life. At the close of 1928 the Christian community was rated at 350,000 among 18,000,000. But the history of Christianity in Korea has been Pentecostal.

The illustrations from photos are unusually beautiful.

OUR LITTLE BURMESE COUSIN, by Anna C. Winlow. L. C. Page & Co., Boston, Mass. 157 pages, illustrated, with picture cover. $1.

Another book on Burma that shows the gentleness and happy-heartedness of its people. Ma Shwe (Sister Golden) and Maung Nemi (Brother Friendless) and their little companions live and play in its pages, thus exhibiting the customs and festivals and life in general.

We are told that the Burmese kept their ancient religion unusually pure and strict, that long before the American Declaration of Independence they maintained that all men are created free and equal, that women were given the same liberty and rights as men. So the background is inviting for friendly, entertaining stories that exhibit the kindly character of the people.

RURAL BILLION (THE), by Charles M. McConnell. Friendship Press, New York. 171 pages. 60 cents and $1.

Dr. Kenyon L. Butterfield has said that roughly a billion people on earth make their living primarily from the land: two-thirds of the human race. This book is a study of rural environment and struggle, family and individual life, religion and missionary effort, schools and health, and present-day endeavors to understand the whole life of rural peoples and offer them better advantages in every direction.

The author is professor of Town and Country in Boston University School of Theology, and has the whole world in view in his survey.

WHERE DAY DAWNS: A JAPANESE READER, by Maude Whitmore Madden. Fleming H. Revell Co., New York. 160 pages, illustrated. $1.50.

The title is one of the pretty names given Japan by her own people, Hi-no-moto. The contents are stories, poems, descriptive matter of various kinds culled from Japanese schoolbooks, daily newspapers, fairy books, and other sources, as well as personal experiences of the author in Japan, some 63 in all. The purpose of the book is to make the life of young people in Japan real to young people in this country.

Every selection is peppy and interesting. Most of the pieces are only a page or two long.

Missionary Textbooks for 1931–2

Published by the Central Committee on the United Study of Foreign Missions, Cambridge, Mass.

CANDY AND LOVE: SEVENTH BOOK OF STORIES FOR LITTLE CHILDREN, by Lucy W. Peabody. 60 pages, colored illustrations, decorated cover. 25 cents.

"Candy" is the English equivalent of an Indian boy's name, Me-ta-yi, and "Love" of a girl's name, "Pray-ma." These are the children whose lives at home are described,—the house they lived in, the friendly domestic animals, the day school, the Sunday school, etc.

Mrs. Peabody writes with her usual charm and understanding and Christian purpose. The illustrations are numerous and attractive.

CHRIST COMES TO THE VILLAGE: A STUDY OF RURAL LIFE IN NON-CHRISTIAN LANDS, edited by Mary Schauffler Platt. 187 pages, illustrated. 50 and 75 cents.

Stanley Jones and other missionaries are contributors to this book for adult study. It envisages the work of Christ in homes, hospitals, industry, education, as well as in hearts and lives in many lands. Some 24 full-page pictures give new and striking glimpses of persons and places that make vivid the needs and how they are being met.

OPEN WINDOWS, by Mary Entwistle. 136 pages, illustrated. 50 and 75 cents.

Christ threw open the windows of the world, and through these the author shows the child life of India, Africa, China, Japan, Borneo, Egypt and Afghanistan in a succession of descriptive stories intended to interest the boys and girls of our churches in these other children.

Again we have numerous new pictures that speak as plainly as the reading.

By Way of Illustration

AND SO HE MADE MOTHERS, by Margaret T. Applegarth. Richard R. Smith, New York. 248 pages. $1.50.

This book should have reached us in time to review in our May number, that is, in time for Mother's Day. But it is full of good things that will be useful throughout the year. There are 23 stories that personalize mother love and virtues, a brief play, three Mother's Day programs, 13 programs for Mother and Daughter banquets, and three pages of proverbs from many lands about mothers. Each of the stories is supported by short selections,—choice bits from poets and writers casting the spotlight on motherhood.

Miss Applegarth has unfailing good taste and a brilliant literary style. Her first story, "The Five Little Fingers of God," leads one through Mary's meditations about her Son with as much keenness as if one had never heard of him before. Motherhood and mother love in various lands are visualized, while imagination opens up other vistas in fairy tales.

The book can be quoted and retold from start to finish.

GOLDEN BOOK OF FAITH (THE): AN ANTHOLOGY OF VERSE, compiled by Thomas Curtis Clark. Richard R. Smith, New York. 273 pages. $2.

Mr. Clark has struck another fruitful lead in this book. The works of two hundred or more poets, including the compiler himself, have yielded choice utterances: sometimes only two or three lines, never over a page long. The Brownings, Emerson, Longfellow, Lowell, Tennyson, Walt Whitman and Whittier are the largest contributors, but many living poets are represented. The pieces exhibit queer-looking modern meters as well as the stately poetic forms.

"What Do the Prophets Say?"

Prophecy, which occupies one-fourth of the Bible, has been a neglected subject by many readers. It is timely to recall now the words of the late Dr. F. B. Meyer of London. "Every sign that Christ gave of his return is already present, and it is surely befitting that the strongest possible appeal should be made to the slumbering church and to the indifferent world." The notes in the

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HYMNS IN HUMAN EXPERIENCE, by William J. Hart. Harper & Brothers, New York. 221 pages, with frontispiece. $2.

We have read numerous books about hymns, but this is different. It is not a history of hymns and their authors. It is just anecdotes of instances in which 150 or more hymns brought timely blessing, some of them being mentioned often, like "Jesus, Lover of My Soul," ten times.

The contents are presented in 15 chapters,—Songs in the Night, Hymns Mothers Loved, Songs of Soldiers, Hymns As Prayers, Funeral Music, etc. A majority of them are oldtime church hymns, but a few moderns are noted.

The author tells the stories in lively, brief fashion, and he never fails to make his point. The frontispiece is a picture of Ira D. Sankey.

ONE THOUSAND NEW ILLUSTRATIONS, by Aquila Webb. Richard R. Smith, New York. 283 pages. $2.50.

A glance over the contents finds purpose in every illustration one reads. None is a page long. There are fully a thousand in all, as the title claims. The source is given in nearly every case, whether a magazine or a preacher or author.

For Boys and Girls

ATTRACTIVE PARTIES FOR CHILDREN, by Lottie E. Fitch. Richard R. Smith, New York. 171 pages, illustrated. $2.

This author has worked out a grand set of parties, two or three in each month and appropriate for historic or other reasons to that month. Thus, March has a Windy Party and a Balloon Party; October, a Halloween Party and a Witch's Party. Clever suggestions are given for invitations, several games are described, and refreshments and favors in harmony with the general scheme of the party are to be provided.

The author has the right idea: that a children's party does not need to be elaborate, expensive, or overdone. Hence her ideas are all simple, the games are mostly old ones in new guise, the children can make the invitations and favors themselves.

BOYS' BOOK OF HONOR (THE), by James E. West and Peter O. Lamb. Fleming H. Revell Co., New York. 192 pages, illustrated. $1.75.

Mr. West is chief Boy Scout executive, and the book is a series of essays on the 12 scout laws of trustworthiness, loyalty, helpfulness, friendliness, chivalry, kindness to animals, obedience, cheerfulness, thrift, courage, cleanness, and reverence toward God and man. Each of the virtues is explained and illustrated by incidents and biographical examples, ancient and up-to-date. It is a stirring, manly sort of book.

The illustrations include pictures of Roosevelt, Baden-Powell, Doug Fairbanks, Byrd, Lindbergh, and a few others.

Various Themes

INDEX TO THE HOLY BIBLE (AN). Bible Institute Colportage Association, Chicago. 93 pages. 35 cents.

An inexpensive, handy index to the names of leading persons, places, objects, etc., in the Bible, giving references. Also lists of the parables, miracles, and discourses of our Lord; supposed chronology of the Old Testament and of the Acts and epistles; and other useful features.

RELIGION IN A CHANGING WORLD, by Abba Hillel Silver. Richard R. Smith, New York. 204 pages. $2.

This brilliant volume will make its appeal to every one who is concerned with the religious conditions which exist in the world today. Its temper and spirit are admirable. Rabbi Silver demonstrates the absolute necessity of religion as a basis for morality, for social life, for true patriotism. His discussion indicates that Jew and Roman Catholic and Protestant can stand unitedly against the threatening floods of materialism, humanism and atheism.

While coming from the pen of one who holds the Jewish faith, it is a book which can be read with profit and satisfaction by every Christian. He will not agree with every position of the author, he will miss the characteristic and distinguishing doctrines of Christianity, but he will be helped by a clear analysis of the present situation and world conditions, and will be reminded that Judaism and Christianity are closely akin, and alike depend on the fundamental belief that the ultimate reality in the universe is not matter nor force, but a divine person.—Charles R. Erdman.

On top my thoughts are nice and neat
With noble words and manners sweet,
But when some crisis stirs my mind
I'm just surprised at what I find!

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AMONG NEW BOOKS

Challenge of Change (The), by John M. Moore. Missionary Educational Movement, New York. 204 pages. Cloth, $1.00; paper, 60 cents.

Christly Life (The), by W. Y. Fullerton. Fleming H. Revell Co., New York. 124 pages. $1.25.

Comfort, by Donald Gordon Stewart. Presbyterian Board of Christian Education, Philadelphia, Pa. 47 pages. $1.

Day of Jesus Christ (The), by J. C. Massee. Revell. 125 pages. $1.25.

Gods of Wealth and War, by James L. Stewart. Revell. 288 pages. $2.

How to be Interesting, by Robert E. Rogers. L. C. Page & Co., Boston, Mass. 170 pages. $2.

New Short Grammar of the Greek Testament, by A. T. Robertson and W. Hersey Davis. Richard R. Smith, New York. 454 pages. $2.50.

New Sir Galahad (A), by James L. Smiley. Christopher Publishing House, Boston, Mass. 240 pages. $2.

Preaching Value of Missions, by Helen B. Montgomery. Judson Press, Philadelphia, Pa. 166 pages. $1.

Selected Gems, by Mercedes Gilbert. Christopher. 89 pages. $1.50.

Teachings of Jesus, by B. Harvey Branscomb. Cokesbury Press, Nashville, Tenn. 384 pages. $2.50.

Uncle John Vassar, by Thomas E. Vassar. American Tract Society, New York. 190 pages. $1.

Word We Preach (The), by W. H. Rogers. Judson Press. 187 pages. $1.50.

World of the New Testament (The), by T. R. Glover. Macmillan Co., New York. 233 pages. $2.

ALSO RECEIVED

Back-to-the-Bible Gospel Solos, by French E. Oliver. Marshall, Morgan & Scott, London; Oliver Press, 1530 King's Road, Los Angeles, Cal. Dr. French E. Oliver has reached England on his round-the-world evangelistic and Bible-teaching tour. In England as elsewhere he is meeting with great success. Six of his solos are printed in this collection, all but one of them composed by himself, as also two of the words.

Hebrew Christianity and Jewish Nationalism, by Mark John Levy, 1824 H Street, N. W., Washington, D. C. 12 pages.
A paper read at the 17th annual conference of the Hebrew-Christian Alliance of America held at Erie, Pa., a few months ago.

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Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order. Address:

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But our teachers' salaries are each $1,000 below the **average.** The income on $300,000, which is all the Capital Fund provides for this purpose, will increase the salaries of our seventy-seven teachers less than $200 a year. If we were to raise salaries only as high as the average, it would require $1,200,000 more than we are seeking in this $3,000,000 campaign.

Also, even if the whole $3,000,000 had been received in cash by June, we would still have had to raise $50,000 for regular running expenses next **year.** For the income on the $2,000,000 endowment which Northfield sought would have been $100,000, and we have had to raise $150,000 annually to avoid a deficit.

This Capital Fund of $3,000,000 is for the barest necessities. If we were to seek an endowment that would completely care for our annual deficit, and a fund to bring our teachers' salaries only up to the average, we would have to raise $5,200,000 instead of the $3,000,000 which is now our goal.

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